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R A T I O N A L E,  
OR  
P R A C T I C A L E X P O S I T I O N  
O F T H E  
Book of Common-Prayer,

By the Right Reverend Father in GOD,  
*ANTHONY SPARROW, D.D.*  
Late Lord BISHOP of NORWICH.

With his Caution to his Diocese against FALSE  
DOCTRINES, and His Famous SERMON of  
CONFESSiON and the Power of ABSOLUTION.

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To which are prefix'd, the  
L I V E S of the C O M P I L E R S  
O F T H E  
L I T U R G Y;

And an Historical Account of its several Reviews,  
By the Reverend  
Mr. *S A M U E L D O W N E S,*  
Late of St. JOHN's College OXON.

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L O N D O N:  
Printed by J. Bettenham, for CHARLES RIVINGTON,  
at the Bible and Crown in St. Paul's Church Yard. 1722.

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T H E

# P R E F A C E.



HE following RATIO-  
NALE on the Book of  
*Common-Prayer*, as it  
had the Honour to be  
the first Practical Il-  
lustration of our excellent LITURGY,  
which appeared in the World; so is  
it, in no Respect, inferior to any of  
those Books, which have since been  
wrote on the same Subject. The  
Beauty and Harmony of the public  
Offices of our Church, and their  
Conformity with the primitive Faith

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## The PREFACE.

and Worship, are no where more exactly and perspicuously demonstrated; nor the Objections of the *Papists* on the one side, and the Cavils of the *Dissenters* on the other, more learnedly and convincingly refuted. The true Sons of the CHURCH of ENGLAND are therein taught, to worship God *in the Beauty of Holiness*; and to offer their daily Prayers to the Throne of Grace, with that pious and religious Affection, that holy and fervent Devotion, which may render them an acceptable Sacrifice to God: And, on the Feasts and Fasts of the Church, the proper Service of the Day is so briefly, yet fully, explained, that Persons of the meanest Capacity, and the least Leisure, may, by perusing this excellent Author, in a few Minutes, prepare themselves, to join therein, with a devout and understanding Heart. And to be brief, in the Praise of a Work, which is sufficiently recommended to Men of Learning, by the

## The PREFACE

the bare Name of that illustrious Prelate, who wrote it; there is no where, in so short a Compass, so much orthodox Divinity solidly and exactly stated, fully and perspicuously explained; so great an Insight given into the Doctrine, Discipline, and Usages of the primitive Church; and so useful an Illustration made of the pious and comprehensive Offices of our own.

I do not speak this, to detract from the just Praises of any of those, who, in Emulation of his great Example, have contributed their useful Labors, to the farther Illustration and Vindication of the LITURGY; but to do Justice to the Memory of so worthy a Pillar of our Church, who not only defended it by his Pen, but was an eminent Sufferer for his unshaken Loyalty under a prosperous Rebellion, and his stedfast adherence to the CHURCH of ENGLAND, in her most afflicted and persecuted State: An Honour, which none of the following

## The PREFACE.

lowing Expositors of the *Common-Prayer* can pretend to rival him in. He was inflamed with the same Spirit of Martyrdom, which animated the Breasts of the COMPILERS of the LITURGY; and by his strenuous and open Vindication of the Faith and Worship of our Church against the daring Madness of the rebellious Sectaries, had render'd himself so obnoxious to the then-prevailing Faction, that he was particularly marked out for a Victim, and was the first Person of his College, who was ejected by the *Phantic Visitors*; and had he not in time withdrew, and concealed himself, from the ungoverned Rage of those blind Zealots, who were then at the Helm, he had fallen a Sacrifice to their mad Fury.

ONE of the principal Causes of their inveterate Hatred against him, was his excellent Sermon, *Of Confession, and the Power of Absolution*: And tho' he escaped the Trouble, into which

## The PREFACE.

which he had like to have been brought, upon his first preaching it at Cambridge, by the Countenance of Bishop JUXON; yet the Party could never forgive him his unanswerable Defence of that Primitive and Catholic Doctrine of the Church, which was then branded with the odious Name of *Popery*. The Sermon is now added to this Edition of the RATIONALE; and may be of excellent Service, as an Antidote against the sophistical Cavils, of late with so much Heat and Zeal advanced, by some false Sons of the Church, against the spiritual Efficacy of the sacerdotal Absolutions, and Benedictions.

As to the Lives of the COMPILERS of the LITURGY, which I have prefix'd to this Edition; I have endeavour'd, after a diligent Perusal of all the Historians, who have wrote of those Times, faithfully to extract every material Incident, relating to those great and worthy Men, to reduce them

## The PREFACE

into the most proper Order and Method, and to set them in the clearest Light I could. That I am so brief in my Accounts of some of them, procedes not from Negligence, but the Want of farther Materials, after a long and laborious Search into all those Books, where there was but the least Probability of finding anything concerning them: And I believe, it will be hard, after the strictest Scrutiny into our Church-History, to find any Circumstance of Importance, which I have over-looked.

AND here I can not but gratefully acknowledge, that I am indebted for my Informations in several Particulars, to the kind Assistance of the learned and worthy Mr. BAKER of St. John's-College, in Cambridge: And for some remarkable Incidents of the latter part of Bishop Cox's Life, I am obliged to the industrious Mr. Strype, who, with great Humanity, communicated to me the large Manuscript

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Volume

## The PREFACE.

Volume of his Continuation of the Annals of Queen ELIZABETH; which will shortly see the Light.

IN my historical Account of the several Reviews of the LITURGY, I have taken nothing upon Trust; but have collated all the material Differences, with great Care and Exactness. The first *Liturgy* of King Edward being very scarce and dear, I have transcribed all those Particulars at length, wherein it differs from our present *Common-Prayer-Book*; so that the Reader may, in one View, see the whole of this *First Liturgy*, as far as it disagrees with that now in Use. I have also, with some Warmth and Earnestness, set my self to confute the late groundless Reproaches cast on our LITURGY, by Mr. Whiston, Mr. Collier, and others; which, I hope, will be thought no unuseful Digression. And because the following RATIONALE was wrote, before the last Review of the *Common-Prayer-Book*,

## The P R E F A C E

Book, I have in brief Notes occasionally inserted at the bottom of the Page, given an Account of the principal Alterations then made.

THE God of Peace and Unity heal the Breaches of his Church, bring back into the way of Truth, all who err and are deceived, and confirm and strengthen us in his true Faith and Worship, for the Merits of JESUS CHRIST our blessed Redeemer.

Nov. 21.

1721.

*Samuel Downes.*



THE  
LIVES  
OF THE  
COMPILERS  
OF THE  
LITURGY:  
WITH  
An Historical Account of  
its several *Reviews*.

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By *SAMUEL DOWNES*,  
Presbyter of the CHURCH of ENGLAND.

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*Librum sacerdotalem quis nostrum resignare audeat,  
signatum à Confessoribus, & multorum jam Mart-  
yrio consecratum? Quomodo fidem eorum possu-  
mus denegare, quorum victoriam prædicamus?*

S. Ambrosius, apud Vincentium Lirin. c. 7.

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L O N D O N:  
Printed for CHARLES RIVINGTON. 1722.

THE  
LIVES  
OF THE  
COMPILERS  
OF  
LITERACY;  
WITH  
An Historical Account  
of its Several Revision.

BY SAMUEL DODWELL.  
Printer to the Church of England.  
London: Published by G. C. and J. Newell, 1812.  
Price 12s. 6d. in two Volumes.  
Second Edition, 1815.

DODWELL.  
Printed for Charles Rivington, 1755.



To the RIGHT REVEREND  
FATHERS in GOD,  
THE  
ORTHODOX BISHOPS  
OF THE

*Church of England,*

The following

L I V E S  
Of the WORTHY  
COMPILERS  
Of our EXCELLENT  
L I T U R G Y,

Are humbly *dedicated*,  
by their most dutiful,  
and obedient Son,

SAMUEL DOWNES.



S H T  
S P O H S H O E S  
T H E C O N T R O  
N T R O

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227. Downey

T H E



THE  
LIFE  
OF  
*Dr. THOMAS CRANMER,*  
*Archbishop of Canterbury.*



HIS great Prelate was the Son of *Thomas Cranmer, Esq;* a Gentleman of an antient and wealthy Family, that came in with the Conqueror; and was born at *Afflaston* in the County of *Nottingham*, July 2, 1489.

His Father died, while he was yet very young: And his Mother, when he was fourteen Years old, sent him to *Cambridge*. He was elected Fellow of *Jesus-College*; where he was so well beloved, that when his Fellowship was vacant by Marriage, yet his Wife dying about a Year after, the Master and Fellows

chose him in again. This Favour he so gratefully acknowledged, that when he was nominated to a Fellowship in Cardinal *Wolsey's* new Foundation at *Oxon*, tho' the Salary was much more considerable, and the way to Preferment more ready by the Favour of the Cardinal, he nevertheless declined it, and chose rather to continue with his old fellow-Collegians, who had given him so singular a Proof of their Affection.

IN the Year 1523, he commenced Doctor of Divinity, being then in the thirty-fourth Year of his Age : and being in great Esteem for Theological Learning, he was chosen Reader of the Divinity-Lecture in his own College ; and appointed by the University, to be one of the Examiners of those, who took their Degrees in Divinity. These Candidates he examined chiefly out of the Scriptures ; and finding many of them grossly ignorant thereof, having thrown away their time on the dark Perplexities, and useless Questions, of the Schoolmen, he rejected them as insufficient ; advising them, to apply themselves closely to the Study of the holy Scriptures, before they came for their Degrees ; it being a Shame for a Professor of Divinity to be unskilled in that Book, wherein the Knowledge of God, and the Grounds of Divinity lay. And tho' some hated him for this, yet the more ingenuous publicly returned him Thanks, for having been the means of their great Improvement in the sound Knowledge of Religion.

DURING his residence at Cambridge, the Question arose concerning King Henry's Divorce, and the Plague breaking out in the University about that time, he retired to *Waltham-Abbey* : where casually meeting with *Gardiner* and *Fox*, the one the King's Secretary, the other his Almoner, and discoursing with them about the Divorce ; he

he greatly commended the expedient suggested to the King by Cardinal *Wolsey*, of consulting the Divines of our own and the foreign Universities; which he thought would bring the Matter to a short Issue, and be the safest and surest Method of giving the King's troubled Conscience a well-grounded Satisfaction. This Conversation *Fox* and *Gardiner* related to the King, who immediately sent for him to Court, and admiring his Gravity, Modesty, and Learning, resolved to cherish and promote him. Accordingly he made him his Chaplain, and gave him a good Benefice: He was also nominated by him to be Arch-Deacon of *Taunton*. At the King's Command he drew up his own Judgment of the Case in Writing; and so solidly defended it in the public Schools at *Cambridge*, that he brought over diverse of the contrary part to his Opinion; particularly five of those six Doctors, who had before given in their Judgment to the King, for the lawfulness of the Pope's Dispensation with marrying the Brother's Wife.

IN a Matter of so great Importance, it may not be improper, to give an Abstract of those Arguments, on which they, who with Dr. *Cranmer* favoured the Divorce, grounded their Judgment. These were taken partly from Scripture; partly from Fathers, Councils, and Schoolmen.

FROM Scripture they argued, "That the prohibited Degrees in *Leviticus* were not only obligatory to the Jewish Nation, but moral Precepts and the primitive Laws of Marriage; as appeared from the Judgments denounced against the *Canaanites* for the violation of them, and their being said to have polluted the Land thereby; which cannot be accounted for, if these were only positive Jewish Constitutions: That among these

“prohibited Degrees, the Marriage with the Brother’s Wife was one; *Lev.* xviii. 16. and 20, 21. And that the breach of these Precepts was called an unclean thing, Wickedness, and an Abomination. That the Dispensation in Deuteronomy of marrying with the Brother’s Wife only shewed, that the Foundation of the Law was not in its own Nature immutable, but might be dispensed with by immediate divine Revelation; but that it did not follow, that the Pope by his ordinary Authority could dispense with it: And, that to pretend the Sense of the Precept to be only a prohibition of having the Brother’s Wife in his Life-time, was a poor low Cavil, it being universally unlawful, to have any Man’s Wife whatever, while he was yet living.”  
The constant Tradition of the Church was clear against the lawfulness of the Marriage. In *Origen* on *Lev.* xx. St. *Obrysostom* on *Matt.* xxii. and St. *Basil* in his Epistle to *Diodorus*, expressly assert these Precepts to be obligatory under the Gospel; and in the Latin Church, St. *Ambrose*, *Jerom*, and *Austin* were of the same Opinion. And *Tertullian*, who lived within an Age after the Apostles, in his fourth Book against *Mutio*, affirms, that the Law of not marrying the Brother’s Wife does still oblige Christians. Pope *Gregory the great* had given the same Determination, in Answer to *Austin* the first Archbishop of *Canterbury*; and directed him, to advise all, who had married their Brother’s Wife, to look on the Marriage as a most grievous Sin, and to separate from her Society. Other Popes had declared themselves of the same Judgment, and particularly *Innacent the Third* had wrote with great Vehemence against such Marriages.”

To these were added many Testimonies from the Writers of later Ages, and the Schoolmen and Canonists; but the Judgment of the purest Antiquity being so full and express, I shall pass them over, as less material; only observing, that on the contrary side none could be produced, before Wickliffe and Cajetan, who looked on these Prohibitions, as only Branches of the judicial Law of the Jews.

"THE second Canon of the Council of Neo-Cæsarea decrees, that if a Woman were married to two Brothers, she should be excommunicate till Death; and that the Man, who married his Brother's Wife, should be anathematized: Which was confirmed in a Council held by Pope Gregory the Second. The sixty-first Canon of the Council at Agde reckons the Marriage with the Brother's Wife among incestuous Marriages; and decrees, that all such Marriages are null, and the Parties so contracting to be excommunicated, till they separate from each other. And the contrary Doctrine, and Error, of Wickliffe had been condemned, not only in Convocation at London and Oxon, but in the general Council of Constance."

AND because some Endeavours were used to evade all this, by a Pretence, that the Marriage with Prince Arthur was never consummated; it was farther alleged, "that Consummation was not necessary to make a Marriage complete, as might be inferred from Deut. xxii. 24. where the Woman, who was only espoused to a Man, if she admitted another to her Bed, is commanded to be stoned as an Adulteress; and the Man is said to have humbled his Neighbour's Wife: And tho' Joseph had never consummated the Marriage with the blessed Virgin, yet it appears from

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"Matt.i. 19. that he could not put her away,  
"without a solemn Bill of Divorce."

BUT in this Case, there was not the least ground to imagine, that the Marriage had not been consummated. The Marriage-bed was solemnly bless'd, when they were put into it ; they were seen publicly in Bed together, for several Days after. The Spanish Ambassador had, by his Master's Order, taken Proofs of the Consummation of the Marriage, and sent them into Spain : And the young Prince, who was then full sixteen, had by many Expressions given his Servants cause to believe, that it was consummated the first Night. Nay it was thought, that his too early Marriage hastened his Death, he having been strong, vigorous, and healthy before it ; but afterwards declining apace, which was attributed to his being too uxorious. After his Death, his Brother was not created Prince of Wales, till ten Months were elapsed, that they might be certain, the Prince was not with Child, before they conferr'd that Honour upon him. She herself never said any thing then to the contrary ; and in the Petition offered to the Pope in her Name, as repeated in his Bull, it is said, that the Marriage was perhaps consummated : Nay farther, in the Pope's Brief, it is plainly confess'd, that the Marriage was consummated by carnal Copulation.

IN the Year 1530, Dr. Cranmer was sent by the King to dispute on this Subject at Paris, Rome, and in other foreign Parts. At Rome he deliver'd his Book to the Pope, and offered to justify it in a public Disputation : But after sundry Promises and Appointments, none appeared to oppose him publicly ; and in more private Conferences he forced them to confess, that the Marriage was contrary to the Law of God. The Pope constituted him Penitentiary General of England, and dismiss'd him,

him. In *Germany*, he gave full Satisfaction to many learned Men, who were before of a contrary Persuasion; and prevailed on the famous *Osiander*, to declare the King's Marriage unlawful, in his Treatise of *incestuous Marriages*, and to draw up a Form of Direction, how the King's Process should be managed; which was sent over to *England*. Before he left *Germany*, he was married to *Osiander's* Niece; whom, when he returned from his Embassy, he did not take over with him, but sent for her privately in 1534.

IN August 1532, Archbishop *Warham* departed this Life; and the King, thinking Dr. *Cranmer* the most proper Person to succeed him in the See of *Canterbury*, wrote to him to hasten home, concealing the Reason: But *Cranmer* guessing at it, and desirous to decline the Station, moved slowly on; in hopes, that the See might be filled, before his Arrival. But all this Backwardness, and the Excuses, which his great Modesty and Humility prompted him to make, when after his Return the King open'd his Resolution to him, serv'd only to raise the King's Opinion of his Merit; so that at last he found himself obliged to submit, and undertake the weighty Charge.

THE Pope, notwithstanding *Cranmer* was a Man very unacceptable to *Rome*, dispatched eleven Bulls to complete his Character. By the first, which is directed to the King, he is, on his Nomination, promoted to the See of *Canterbury*; by the second, directed to himself, Notice is given him of this Promotion; the third absolves him from all *Censures*; the fourth was sent to the Suffragans, the fifth to the Dean and Chapter, the sixth to the Clergy of *Canterbury*, the seventh to all the Laity, the eighth to all who held Lands of the See, requiring them to acknowledge him

as Archbishop ; by the ninth his Consecration is order'd, upon taking the Oath in the *Pontifical* ; by the tenth the Pall was sent him ; and by the eleventh, the Archbishop of York, and Bishop of London, were order'd to put it on. These Bulls the Archbishop according to Custom received ; but immediately surrendered them to the King, because he would not acknowledge the Pope's Power of conferring Ecclesiastical Dignities in England, which he esteemed the King's sole Right.

He was consecrated on March 30, 1533, by John Longland Bishop of Lincoln, John Voicy Bishop of Exon, and Henry Standish Bishop of St. Asaph : And because in the Oath of Fidelity to the Pope, which he was obliged to take before his Consecration, there were some things seemingly inconsistent with his Allegiance to the King, he made a public Protestation, that he intended not to take the Oath, in any other Sense, than that, which was reconcileable to the Laws of God, the King's just Prerogative, and the Statutes of this Kingdom ; so as not to bind himself thereby, to act contrary to any of these. This Protestation he renewed, when he was to take another Oath to the Pope, at his receiving the Pall ; and both times desired the Proto-Notary, to make a public Instrument of his Protestation, and the Persons present, to sign it.

THE first Service the Archbishop did for the King, was pronouncing the Sentence of his Divorce from Queen Catherine, which was done May 23. Gardiner Bishop of Winchester, and the Bishops of London, Bath, and Lincoln being in Commission with him. The Queen, after three Citations, neither appearing in Person, nor by Proxy, was declared *Contumax* ; the Depositions relating to the Consummation of the Marriage with Prince

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*Arthur* were read, together with the Judgments of the Universities, the Determinations of the Provinces of *Canterbury* and *York*, and the Opinions of the most noted Canonists and Divines in Favour of the Divorce: and the Archbishop, with the unanimous Consent of the rest of the Commissioners, pronounced the Marriage between the King and Queen *Catherine* null, and of no Force, from the beginning; and declared them separated and divorced from each other, and at Liberty to ingage with whom they pleased. In this Affair, the Archbishop proceeded, only upon what had been already concluded by the Universities, Convocations, &c, and did no more, than put their Decisions into a Form of Law. On the 28<sup>th</sup> of *May*, he held another Court at *Lambeth*, in which he confirmed the King's Marriage with *Anna Boleyn*.

THE Pope, alarmed at these Proceedings, by a public Instrument declared the Divorce null and void, and threatened to excommunicate the Archbishop, unless he would revoke all that he had done: Whereupon the Archbishop appealed from the Pope to the next General Council, lawfully called; and sent the Appeal under his Seal to *Bonner*, desiring him and *Gardiner*, to acquaint the Pope with it, in such a manner, as they thought most expedient.

ON the 7<sup>th</sup> of *September*, the new Queen was delivered of a Daughter, who was baptized the *Wednesday* following, and named *Elizabeth*, Archbishop *Cranmer* standing Godfather.

WHEN the Supremacy came under Debate, and the usurped Power of the Bishop of *Rome* was called in Question, the Archbishop answer'd all the Arguments brought in Defence of the Papal Tyranny, with such Strength and Perspicuity, and so solidly confuted its Advocates from the

Word

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Word of God, and the universal Consent of the primitive Church ; that this foreign Power was, without Scruple, abolished, by full Consent of Parliament and Convocation. The Destruction of this usurped Jurisdiction *Cranmer* had prayed for many Years, as himself declared in a Sermon at *Canterbury* ; because it was the Occasion of many things being done, contrary to the Honour of God, and the good of this Realm ; and he perceiv'd no hopes of Amendment, while it continued. This he now saw happily effected ; and soon after, he order'd an Alteration to be made in the Archi-episcopal Titles, instead of *Apostolice sedis legatus*, styling himself *Metropolitanus*.

THE King, whose Supremacy was now almost as universally acknowledged, as the Pope's had been before, look'd on the Monasteries with a jealous Eye ; these he thought were by their Privileges of Exemption ingaged to the See of *Rome*, and would prove a Body of reserve for the Pope, always ready to appear in his Quarrel, and to support his Claim. This, it is probable, was the chief Motive, which inclined the King to think of dissolving them : And *Cranmer*, being consulted on this Head, approved of the Resolution. He saw, how inconsistent those Foundations were with the Reformation of Religion, which he then had in view ; and proposed, that out of the Revenues of the Monasteries, the King should found more Bishopricks ; that the Dioceses being reduced into less compass, the Bishops might the better discharge their Duty, according to Scripture and primitive Practice. He hoped also, that from these Ruins there would be new Foundations erected in every Cathedral, to be Nurseries of Learning, under the Inspection of the Bishop, for the Use and Benefit of the whole Diocese. But these noble Designs were unhappily defeated by the

the sinister Arts of some avaritious Courtiers; who, without fear of the divine Vengeance, or regard to the good of the Public, studied only, how sacrilegiously to raise their own private Fortunes out of the Church's Spoils.

WHEN Queen *Anna Boleyn* was sent to the Tower, on a sudden Jealousy of the King, the Archbishop was much afflicted at her Misfortune, and did his utmost to preserve her. He wrote a consolatory Letter to the King, in which, after having recommended to him an equality of Temper, and resignation to Providence, he put him in mind of the great Obligations he had received from the Queen, and endeavoured to dispose the King to Clemency and good Nature: In the close, he desired him, how unfortunate soever the Issue of this Affair might prove, that he would still continue his Love to the Gospel; lest it should be thought, that it was for her sake only, that he had favoured it. But neither this Letter of the Archbishop, nor another very moving one wrote by her self, made any Impression on the King: For her Ruin was decreed, and (after *Cranmer* had declared her Marriage with the King null and void, upon her Confession of a Prae-contract with the Earl of *Northumberland*) she was tried in the Tower, and executed on the 19<sup>th</sup> of May, 1536.

IN 1537, the Archbishop, with the joint Authority of the Bishops, set forth that valuable Book, *The Institution of a Christian Man*. This Book was composed in Convocation; and drawn up for a Direction to the Bishops and Clergy. It contains an Explication of the Creed, the Doctrine of the Sacraments, the ten Commandments, the Lord's Prayer, the *Ave Maria*, Justification and Purgatory. This was a great step towards the future Reformation; for

in this Book, the universal Pastorship of the Bishop of *Rome* is declared to have no Foundation in the Word of God ; the Church of *England* is asserted to be, as truly and properly, a Catholic and Apostolic Church, as that of *Rome*, or any other Church, where the Apostles were resident ; and all Churches are affirmed to be equal in Power and Dignity, built on the same Foundation, governed by the same Spirit, and intituled to the same glorious Immortality. In the Article of the Sacrament of the Altar, tho' the Corporal Presence is asserted, yet it is only said, that this Sacrament is to be used with *all due Reverence and Honour*, without any mention of the Adoration of the Elements. The superstitious Notions of the People concerning the Ceremonies and Injunctions of the Church, in thinking them of stricter Obligation than moral Duties, are censured. In the Exposition of the second Commandment, bowing down to, or worshiping of, Images, is expressly condemn'd. The Invocation of Saints is restrained to begging their Intercession for us ; and Health of Body and Mind, Remission of Sin, Grace and future Happiness, are said to be above the disposal of created Beings ; and Blessings, for the obtaining which, we must apply only to God Almighty. The Clergy are forbid to pretend to Temporal Jurisdiction, independent on the Civil Magistrate ; Passive-Obedience is asserted without Restriction, and all Resistance, on what Pretence soever, condemned. The People are cautioned against mistaking the *Ave Maria* for a Prayer, which is only an Hymn of Praise. Justification is attributed to the Merits and Satisfaction of Christ alone, exclusive of the Merit of good Works : and the Pope's Pardons, Masses at *Scala Cæli*, or before any celebrated Images, are declared unprofitable.

fitable to deliver Souls out of the middle State of Punishment; concerning the Nature and Degrees of which, it is affirmed, that we have no Certainty from Revelation.

ARCHBISHOP Cranmer, from the Day of his Promotion to the See of Canterbury, had continually employed his Thoughts on getting the Scriptures translated into *English*: He had often solicited the King about it, and at last obtained leave, that they might be translated and printed. For want of good Paper in *England*, the Copy was sent to *Paris*; and by Bonner's means a Licence was procured for printing it there. As soon as some of the Copies came to the Archbishop's Hands, he sent one to the Lord *Cromwel*, intreating him, to present it from him to the King, and to intercede with his Majesty, that by his Authority the People might have the Liberty to use it without Restraint; which *Cromwel* did accordingly, and the King readily assented. Injunctions were forthwith published, requiring a Bible of the largest Volume to be provided for every Parish-Church, at the joint Charge of the Minister and Parishioners; and prohibiting all discouraging the People from reading, or hearing the Scriptures. The Book was received with inexpressible Joy; every one, that was able, purchased it, and the Poor flock'd greedily to hear it read: Some Persons in Years learned to read on purpose, that they might peruse it; and even little Children crowded, with Eagerness, to hear it.

THE Archbishop was not yet convinced of the Falseness of the absurd Doctrine of Transubstantiation, but continued a stiff Maintainer of the Corporal Presence; as appears from his being unhappily concerned in the Prosecution of *Lambert*, who was burnt, November 20, 1538. for denying Transubstantiation.

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IN 1539, the Archbishop and the other Bishops, who favoured a Reformation, fell under the King's Displeasure; because they could not be persuaded, to give their Assent in Parliament, that the King should have all the Revenues of the Monasteries, which were suppressed, to his own sole Use. They had been prevailed upon to consent, that he should have all the Lands, which his Ancestors gave to any of them; but the residue they would have had bestowed on Hospitals, Schools, and other pious and charitable Foundations. *Gardiner*, Bishop of *Winchester*, and the rest of the *Popish* Faction, took this Opportunity, to insinuate themselves, by their Hypocrisy and Flattery, into the King's Favour, and to incense him against the Archbishop. This is thought to have been the Cause of the King's Zeal, in pressing the Bill containing the six bloody Articles; by which none were allowed to speak against Transubstantiation, on pain of being burnt as Heretics, and forfeiting their Goods and Chattels, as in case of Treason: It was also thereby made Felony, and forfeiture of Lands and Goods, to defend the Communion in both kinds, or Marriage of the Clergy or those who had vowed Celibacy, or to speak against private Masses and Auricular Confession.

THE Archbishop argued boldly in the House against the six Articles, three Days together; and that so strenuously, that tho' the King was obstinate for the passing the Act, yet he desired a Copy of his Reasons against it, and shewed no Repentance towards him for his Opposition to it. The King would have persuaded him, to withdraw out of the House, since he could not vote for the Bill; but after a decent Excuse, he told his Majesty, that he thought himself obliged in Conscience, to stay, and shew his Dissent. When the Bill

Bill pass'd, he entred his Protest against it; and soon after he sent his Wife away privately, to her Friends in Germany. The King, who loved him for his Probity and Courage, sent the Dukes of Norfolk and Suffolk, and the Lord Cromwel, to acquaint him with the Esteem he had for him, and to assure him of his Favour, notwithstanding the passing of the Act.

IN 1540, the King issued out a Commission, to the Archbishop, and a select Number of Bishops, to inspect into Matters of Religion, and explain some of the chief Doctrines of it. The Bishops drew up a set of Articles favouring the old Popish Superstitions; and meeting at Lambeth, vehemently urged the Archbishop, that they might be establish'd, it being the King's Will and Pleasure. But neither by Fear, nor Flattery, could they prevail on him, to consent to it; no, not tho' his dear Friend the Lord Cromwel lay then in the Tower, and himself was supposed to lose Ground daily more and more in the King's Affections. He went himself to the King, and expostulated with him, and so wrought upon him, that he joined with the Archbishop against the rest of the Commissioners; and the Book of Articles was drawn up, and passed, according to Cranmer's Judgment.

THIS Year was published the English Bible of the largest Volume, with an excellent Preface of the Archbishop's prefixed to it; and Bonner, then newly consecrated Bishop of London, set up six of them in the most convenient Places of his Cathedral of St. Paul's, for the People to resort to and read. So different were his Sentiments then, from what he afterwards appear'd in Queen Mary's Days.

AFTER the Fall of the Lord Cromwel, Archbishop Cranmer, observing the restless Spirit of his Adver-

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Adversaries, and how they lay on the Watch for an Opportunity to bring him into Trouble; thought it prudent to retire for a Season, and to live in as great privacy, as the Duties of his Station would permit him. Notwithstanding which, his implacable Enemy, Bishop *Gardiner*, was dailly contriving his Ruin; and he having procured one Sir *John Gostwick* to accuse the Archbishop in Parliament, of encouraging novel Opinions, and making his Family a Nursery of Heresy and Sedition; several Lords of the Privy Council moved the King, to commit the Archbishop to the *Tower*, till Enquiry could be made into the Truth of this Charge.

THE King, who perceived, that there was more Malice than Truth in these Clamours against *Cranmer*, one Evening, on pretence of diverting himself on the Water, ordered his Barge to be rowed to *Lambeth* side. The Archbishop's Servants acquainting him with the King's being there, he came down to the Shore, to pay his Respects to him, and invite him to his Palace. The King bad him come into the Barge, and sit close by him; which when he had done, the King began to complain of the Nation's being over-run with Heresy and Faction, which he was apprehensive might be of dangerous Consequence, and at last break out into a Civil War: To prevent which, he was resolved, to search after the grand Incendiary, and to take him off by some exemplary Punishment. And then he ask'd the Archbishop, what his Opinion was of this Resolution? Tho' *Cranmer* easily guess'd the Meaning of this Question, yet he freely, and without any Appearance of Concern, replied; That his Majesty's Resolution was highly to be approved, and that not only the prime Incendiary, but the rest of

of the factious Heretics ought to be made public Examples, to the Terror of others: But then he caution'd the King, not to charge those with Heresy, who made the divinely-inspired Scriptures the Rule of their Faith, and could prove their Doctrines by clear Testimonies from the Word of God. Upon this, the King came closer, and plainly told him, he had been informed by many, that he was the grand Heresiarch, who encourag'd all this Heterodoxy; and by his Authority, had occasioned the *six Articles* to be so publickly contested in his Province. The Archbishop modestly replied, that he could not but acknowledge himself to be of the same Opinion, in respect of those Articles, as he had declar'd himself of, when the Bill was passing; but that notwithstanding, he was not conscious to himself, of having offend-ed against that Act. Then the King, putting on an Air of Pleasantry, asked him, whether his Bed-Chamber could stand the Test of those Articles? The Archbishop confessed, that he was married in Germany, during his Embassy at the Emperor's Court, before his Promotion to the See of Canterbury; but assured the King, that on the passing that Act, he had parted with his Wife, and sent her abroad, to her Friends. His answering thus, without Evasion or Reserve, so pleased the King, that he now pulled off the Mask, and assured him of his Favour; and then acquainted him with the Information preferred against him, and who they were, that pretended to make it good. The Arch-bishop told him, he was not afraid of the strictest Scrutiny; and therefore he submitted himself to a legal Tryal. The King assured him, he would put the Cause into his own Hands, and trust him intirely with the Management of it. This, the Archbishop remonstrated, would be censured as Partiality,

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Partiality, and the King's Justice called in Question : but his Majesty had so strong an Opinion of *Cranmer's Integrity*, that he was resolved to leave it to his Conduct ; and having farther assured him of the intire Confidence he repos'd in him, he dismiss'd him.

THE Archbishop immediately sent down his Vicar General, and principal Registry to *Canterbury*, to make a thorough Inquiry into the Affair, and trace the Progress of this Plot against him. In the mean time, his Adversaries importunately press'd the King, to send him to Prison, and bring him to answer to the charge of Heresy. The King at last resign'd so far to their Solicitations, as to consent, that if they could prove the Archbishop to have committed any one Crime, against Church or State, he should be sent to Prison : but in this the King acted the Politician, intending, by thus seemingly giving Countenance to the Prosecution, to discover, who were *Cranmer's chief Enemies*, and what was the length of their Design against him. At Midnight, he sent a Gentleman of his Privy-Chamber to *Lambeth*, to fetch the Archbishop ; and when he was come, told him, how he had been daily importuned, to commit him to Prison, as a Fautor of Heresy ; and how far he had complied. The Archbishop thank'd him for this timely notice, and declar'd himself willing to go to Prison, and abide a Tryal ; for not being conscious of the least Offence, he thought that the best way, to clear his Innocence, and remove all unreasonable and groundless Suspicions. The King, wondering at his Simplicity, told him, he was in the wrong, to rely so much on his Innocence ; for if he were once under a Cloud, and hurried to Prison, there would be Villains enough to swear any thing against him ; but while he

he was at Liberty, and his Character intire, it would not be so easy to suborn Witnesses against him. *And therefore, continued he, since your own unguarded Simplicity makes you less cautious, than you ought to be, I will suggest to you the means of your Preservation.* To Morrow you will be sent for to the Privy Council, and ordered to Prison; upon this, you are to request, that since you have the Honour to be one of the Board, you may be admitted into the Council, and the Informers against you brought Face to Face; and then, if you cannot clear your self, you are willing to go to Prison: If this reasonable Request is denied you, appeal to me, and give them this Sign, that you have my Authority for so doing. Then the King took a Ring of great Value off his Finger, gave it to the Archbishop, and dismiss'd him.

THE next Morning, the Archbishop was summoned to the Privy-Council; and when he came there, was denied Admittance into the Council-Chamber. When Doctor Butts, one of the King's Physicians, heard of this, he came to the Archbishop, who was waiting in the Lobby amongst the Footmen, to shew his Respect, and to keep him from being insulted. The King soon after sending for the Doctor, he acquainted his Majesty with this shameful Indignity put on the Archbishop. The King, incensed, that the *Primate of all England* should be used in so contumelious a Manner, immediately sent, to command them, to admit the Archbishop into the Council-Chamber. At his coming in, he was saluted with an heavy Accusation, of having infected the whole Realm with Heresy; and commanded to the Tower, till the whole of this charge was thoroughly examined. The Archbishop desired, to see the Informers against him, and to have the Liberty of defending himself

himself before the Council, and not to be sent to Prison on bare Suspicion. But when this was absolutely denied him, and neither Arguments nor Intreaties signified any thing, he appealed to the King; and producing the Ring he had given him, put a stop to their Proceedings. When they came before the King, he severely reprimanded them, exspatiated on his Obligations to *Cranmer* for his Fidelity and Integrity, and charged them, if they had any Affection for him, to express it, by their Love and Kindness to the Archbishop. *Cranmer* having escap'd the Snare, never shewed the least Resentment for the Injuries done him; and from this time forwards, had so great a Share in the King's Favour, that nothing farther was attempted against him.

THESE Troubles of the good Archbishop are somewhat differently related by Doctor *Burnet*, and Mr. *Strype*; but I rather choose to follow Archbishop *Parker*'s Account, who living in those times, must be allowed, to be a much better Authority, in things of this Nature, than any, who live at so great a Distance.

THE Archbishop's Vicar General, and Register, being found negligent and dilatory, the King sent Doctor *Lee* privately to *Canterbury*, to examine into this Conspiracy against the Archbishop, and make his Report of what he could discover. On a strict Enquiry, he found Letters from Bishop *Gardiner*'s Secretary, by which it appear'd, that that Prelate had been the principal Promoter of this Prosecution against *Cranmer*. When the Bishop of *Winchester* perceived, that his Designs against the Archbishop were detected, fearing the Consequence, he wrote him a very humble penitent Letter, in which he acknowledg'd himself to have been guilty of great Folly in giving

ing Credit to those slanderous Reports, which were raised against the Archbishop, as if he had been a Favourer of Heresy and false Doctrines; declaring, that he was now intirely satisfied, that these Accusations were wholly false and groundless; asking Pardon, in most submissive and affecting Terms, for his great Rashness and Undutifulness, and promising all future Obedience and Fidelity to the Archbishop, whom he stiled his good and gentle Father. On the Receipt of this Letter, the Archbishop, laying aside all Resentment against him, resolved to forget what was past; and said, that since *Gardiner* called him Father, he would prove a Father to him indeed: And when the King would have laid the Bishop of *Winchester's* Letters before the House of Lords, *Cranmer* prevailed with him, not to give the Bishop any trouble about it, but to let the Matter drop.

THE same Lenity he shewed towards Doctor *Thornton*, the Suffragan of *Dover*, and Doctor *Barber*; who, though entertain'd in his Family, and intrusted with his Secrets, and indebted to him for many Favours, had ungratefully conspired with *Gardiner*, to take away his Life. When he first discovered their Treachery, he took them aside into his Study, and telling them, that he had been basely and falsely abused by some, in whom he had always reposed the greatest Confidence, desired them to advise him, how he should behave himself towards them. They, not suspecting themselves to be concerned in the Question, replied, that such vile abandoned Villains ought to be prosecuted with the utmost Rigor; nay, deserved to die without Mercy. At this the Archbishop, lifting up his Hands to Heaven, cried out, *Merciful God, whom may a Man trust!*

and then pulling out of his Bosom the Letters, by which he had discovered their Treachery, asked them, if they knew those Papers. When they saw their own Letters produced against them, they were in the utmost Confusion, and falling down on their Knees, humbly sued for Forgiveness. The Archbishop told them, that he forgave them, and would pray for them; but that they must not expect him ever to trust them for the future.

AND now I am upon this Subject, of the Archbishop's Readiness to forgive and forget Injuries, I cannot but take notice of a pleasant Story, which happened, some time before this. The Archbishop's first Wife, whom he married at Cambridge, lived in the Dolphin-Inn; and he often resorting thither on that Account, the Popish Party had raised a Story, that he was Ostler of that Inn, and never had the Benefit of a learned Education. This idle Story a Yorkshire Priest had with great Confidence asserted, in an Ale-House, which he used to frequent; railing at the Archbishop, and saying, that he had no more Learning than a Goose. Some of the Parish, who had a Respect for Cranmer's Character, informed the Lord Cromwel of this; who immediately sent for the Priest, and committed him to the Fleet-Prison. When he had been there nine or ten Weeks, he sent a Relation of his to the Archbishop, to beg his Pardon, and humbly sue to him, for a Discharge. The Archbishop instantly sent for him, and after a gentle Reproof, ask'd the Priest, whether he knew him? to which he answering, No; the Archbishop expostulated with him, why he should then make so free with his Character. The Priest excus'd himself by his being in Drink: But this, Cranmer told him, was

a double Fault; and then let him know, that if he had a Mind to try, what a Scholar he was, he should have Liberty to oppose him, in whatever Science he pleased. The Priest humbly asked his Pardon, and confessed himself to be very ignorant, and to understand nothing but his Mother Tongue. *No doubt then, said Cranmer, you are well vers'd in the English Bible, and can answer any Questions out of that: pray tell me, who was David's Father?* The Priest stood still a while, to consider; but at last, told the Archbishop, he could not recollect his Name. *Tell me then, says Cranmer, who was Solomon's Father?* The poor Priest replied, that he had no Skill in Genealogies, and could not tell. Then the Archbishop, having advis'd him to frequent Ale-Houses less, and his Study more; and admonished him, not to accuse others for want of Learning, till he was Master of some himself, discharg'd him out of Custody, and sent him home to his Cure.

THUS much may suffice, concerning the Clemency and charitable forgiving Temper of the Archbishop. He was much blam'd by many for his too great Lenity; which, it was thought, encourag'd the *Popish* Faction to make fresh Attempts against him. The King, observing their implacable Hatred towards him, and the Perils to which he was expos'd, on Account of his Zeal, for the Reformation of those Abuses, under which the Church groaned, changed his Coat of Arms, from three Cranes, to three Pelicans; thereby intimating to him, that he must, like the Pelican, shed his Blood for his spiritual Children's Benefit, if it should please God to call him thereto.

AND now, the Archbishop, finding the Juncture somewhat favourable, argued against the Sanguinary

nary Act of the six Articles, in the Parliament-House, and pressed for a Mitigation of its Severity; and made such an Impression on the King, and the temporal Lords, by his strong and persuasive Reasoning, that they agreed to moderate the Rigor of the Statute.

Soon after, the King preparing for an Expedition against *France*, and ordering a Litany to be said for a Blessing on his Arms, the Archbishop prevailed with him, to let it be set forth in *English*; the Service in an unknown Tongue making the People negligent in coming to Church. This, with the Prohibition of some superstitious and unwarrantable Customs, touching Vigils and the Worship of the Cross, was all the Progress the Reformation made, during the Reign of King *Henry*: For the intended Reformation of the Canon Law, was, by the Craft of Bishop *Gardiner*, suppress'd for Reasons of State; and the King, toward the latter end of his Life, seemed to have a strong Byass toward the *Popish* Superstitions, and to frown on all Attempts of a Reformation.

ON the 28<sup>th</sup> of January, 1546. King *Henry* departed this Life; and was succeeded by his only Son *Edward*, who was Godson to the Archbishop, and had been instructed by Men, who favoured the Reformation. Archbishop *Cranmer* was one of those, whom the late King had nominated for his Executors, and who were to take the Administration of the Government into their Hands, till King *Edward* was eighteen Years old: And when the Earl of *Hertford* was afterwards chose *Protector*, his Power was limited, so as not to be able to do any thing, without the Advice and Consent of all the other Executors.

It cannot be denied, that the just Zeal of some of our Reformers against the usurped *Papal* *Supremacy*,

premacy, carried them too far, and made them stretch the *Regale* to such an exorbitant Height, as was inconsistent with the divine Commission of the Clergy, and seemed to reduce the Church to be a mere Creature of the State. That Archbishop Cranmer ran into this Extreme, is plain, not only from his Answers to some Questions relating to the Government of the Church, first publish'd by Doctor Stillingfleet, in his mischievous *Irenicum*, but from the Commission, which he now took out from the new King; whom he petitioned for a Revival of his Jurisdiction; and that as he had exercis'd the Functions of an Archbishop during the former Reign, so that Authority determining with the late King's Life, his present Majesty would please to intrust him with the same Jurisdiction. On this Error of the Archbishop, the modern *Papists* make tragical Outcries, forgetting, that it was the common Mistake of those times; that it is usual for Men, in the first Heat of their Zeal against any pernicious Error, to run too far the contrary way; and that their Darling, *Bonner*, not only took out the same Commission now; but, in the Reign of King *Henry*, took out a Commission, in which the King is declared the Fountain of all Authority, Civil and Ecclesiastical; and those, who formerly exercis'd Ecclesiastical Jurisdiction, are said to have done it precariously, and at the Courtesy of the King, and that it was lawful for him to revoke it, at pleasure: And therefore, since the Lord *Cromwel*, the King's Vicar-General in Ecclesiastical Affairs, was so far employed in Matters of State, as not to be at Leisure, to discharge his Function every where, the King gives *Bonner* Authority, to exercise Episcopal Jurisdiction in the Diocese of London.

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THIS seems to have been the Precedent, after which the new Commissions were now formed. Mr. *Strype*, indeed, confidently affirms the Archbishop to have had a Hand in drawing them up; but the very Words, which he quotes to prove it, are manifestly taken from the Preamble to *Bonner's Commission*. But from these unprimitive and uncatholic Notions, our Archbishop was happily recovered, by that great Luminary of our reformed Church, Bishop *Ridley*.

THE late King, who died in the *Roman Communion* (tho' his Imperfections are to freely charged on the Reformation by the *Papists*) had, in his Will, left six hundred Pounds *per Annum*, for Masses for his Soul, with Provision for four solemn *Obits* every Year; but, by the Influence of the Archbishop, this superstitious part of his Will, notwithstanding his strict and solemn Charge for its Execution, was neglected.

ON the 20<sup>th</sup> of February, the Coronation of King *Edward* was solemnized, at *Westminster Abbey*. The Ceremony was performed by Archbishop *Cranmer*, who made an excellent Speech to the King; in which, after a just Censure of the *Papal Encroachments* on Princes, and a Declaration, that the solemn Ceremonies of a Coronation, add nothing to the Authority of a Prince, whose Power is derived immediately from God; he goes on to inform the King of his Duty, exhorts him to follow the Precedent of good *Josias*, to regulate the Worship of God, to suppress Idolatry, reward Virtue, execute Justice, relieve the Poor, repress Violence, and punish the evil Doer. It may not be improper, to transcribe what he says concerning the divine Original of kingly Power, in his own Words; to rectify some prevailing Notions amongst us. “The solemn Rites

“ of

“ of Coronation, says he, have their Ends and Utility, yet neither direct Force or Necessity; they be good Admonitions to put Kings in Mind of their Duty to God, but no Increase-  
ment of their Dignity: For they be God’s Anointed, not in Respect of the Oil, which the Bishop useth, but in Consideration of their Power which is ordained, of the Sword which is authorized, of their Persons which are elected, of God; and indued with the Gifts of his Spirit, for the better ruling and guiding of his People. The Oil, if added, is but a Ceremony; if it be wanting, the King is yet a perfect Monarch notwithstanding, and God’s Anointed, as well as if he was inoiled” Then follows his Account of the King’s Duty; after which he goes on, “ Being bound by my Function, to lay these things before your Royal Highness; yet I openly declare, before the living God, and before these Nobles of the Land, that I have no Commission to denounce your Majesty deprived, if your Highness miss in part, or in whole, of these Performances.

THIS Speech had so good effect on the young King, that a royal Visitation was resolved on, to rectify the Disorders of the Church, and reform Religion. The Visitors had six Circuits assign’d them; and every Division had a Preacher, whose Business it was, to bring off the People from Superstition, and dispose them for the intended Alterations. And to make the Impressions of their Doctrine more lasting, the Archbishop thought it highly expedient, to have some Homilies composed; which should, in a plain Method, teach the Grounds and Foundation of true Religion, and correct the prevailing Errors and Superstitions. On this Head, he consulted the Bishop

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shop of *Winchester*, and desired his Concurrence; but to no Purpose: For *Gardiner*, forgetting his large Professions of all future Obedience to the Archbishop, was returned *with the Dog to his Vormit*, and wrote to the Protector, to put a stop to the Reformation in its Birth. When *Cranmer* perceived, that *Gardiner* was obstinate, he went on without him, and set forth the first Book of Homilies; in which himself had the chief Hand. Soon after, *Erasmus's Paraphrase* on the New Testament, was translated, and placed in every Church, for the Instruction of the People.

ON November 5. 1547. a Convocation was held at St. Paul's, which the Archbishop opened with a Speech; in which he put the Clergy in mind, of applying themselves to the Study of the holy Scriptures, and proceeding according to that Rule, in the throwing off the corrupt Innovations of Popery. But the Terror of the *six Articles* being a Check on the Majority, they acquainted the Archbishop with their Fears; who reporting it to the Council, prevailed to have that Act repealed. In this Convocation, the Communion was ordered to be administered in both kinds, and the Lawfulness of the Marriage of the Clergy affirmed by a great Majority.

IN the latter end of *January*, the Archbishop wrote to *Bonner*, to forbid, throughout his Diocese, the ridiculous Processions, which were usual in the *Popish Times*, on *Candlemas-Day*, *Ash-Wednesday*, and *Palm-Sunday*; and to cause notice thereof to be given, to the other neighbouring Bishops, that they might do the same. He was also one of the Committee, appointed to inspect the Offices of the Church, and to reform them, according to Scripture, and the purest Antiquity: And by them a new Office

Office for the holy Communion was drawn up, and set forth by Authority.

THIS Year was also publish'd the Archbishop's Catechism, intituled, *A short Instruction in Christian Religion, for the singular Profit of Children and young People;* and a Latin Treatise of his, against *unwritten Verities.* From this Catechism, it is plain, that he had now recovered himself from those extravagant Notions of the regal Supremacy, which he once had the Misfortune to run into; for here he strenuously asserts the divine Commission of Bishops and Priests, inlarges on the Efficacy of their Absolutions and spiritual Censures, and earnestly wishes for the restoring the primitive penitentiary Discipline. Hence it appears, with what Insincerity Doctor Stillingfleet acted, when in his *Irenicum* he endeavoured to impose on the World the contrary Doctrines, as the last Judgment of the Archbishop on this Subject.

THE Licence, which was given to Men of Learning, and sound Judgment, freely to preach, and write, against the *Romish* Corruptions, began now to be abused by Men of great Confidence and Ignorance; who took this Opportunity, to vent many dangerous Heresies and Blasphemies: To prevent the Contagion of which, they were convened before the Archbishop, and prevailed on to recant, and abjure their pernicious Opinions. Only one *Joan Bocher* continued deaf to all Arguments, and perversely obstinate against all Persuasions. The Archbishop thought it necessary, to make her a severe Example, to terrify all others from the like Obstinacy, and crush the Spirit of Heresy now in its first beginnings. To this end, he excommunicated her, and gave her over to the secular Powers; upon which, she was condemned

demned to be burnt. But these rigorous Proceedings were very inconsistent with the merciful and tender Spirit of the King : he long withstood the signing a Warrant for her Execution ; and when, overawed by the Authority and Reasonings of Cranmer, he at last consented to do it ; he told him, with Tears in his Eyes, *My Lord, if I do amiss in this, you must answer for it to God.*

IN 1549, the Popish Faction broke out into a dangerous Rebellion ; and though they were quickly suppress'd, in Kent, Oxfordshire, and Sussex, yet in Norfolk and Devonshire, they were formidable for their Numbers, and increased daily, to the Terror of the Government. The Lord Russel was sent down with Forces against them ; and to him they delivered fifteen Articles ; in which they demanded, in the most insolent Terms, the Revival of the six Article-Act, the Restitution of the old Superstitions ; that Cardinal Pole should not only be pardoned, but sent for home, and made a Privy-Counsellor ; and that the Abbey and Chantry Lands should be restored. The Archbishop drew up a large and full Answer to their Demands, clearly shewing, how unreasonable they were, how prejudicial to the real Interest of the Nation, and of what mischievous Consequence to Religion ; justly exposing the Abuses and Corruptions of Popery, and demonstrating the Necessity of a Reformation.

BISHOP Bonner was suspected, to be a secret Approver, and Encourager, of this Rebellion : and one of the Rebel's chief Pleas being, that during the King's Minority, the State had no Authority to make Laws, Bonner was enjoined to preach on this Subject, to show the Falshood and Danger of such pernicious Tenets, and to assert the King's just

Power

Power. But instead of obeying, he, in his Sermon, reflected on the Reformation, not without some fly Insinuations against the Government; and Information being given thereof by *Latimer* and *Hooper*, a Commission was issued out to Archbishop *Cranmer*, Bishop *Ridley*, and others, to proceed against him. When he appeared before the Commissioners, he refused to give any direct Answer to the Charge against him; and pretended that the Cause of his present Trouble, was his asserting in his Sermon, the real Presence of Christ's Body and Blood in the Sacrament of the Altar. Then he began insolently to question the Archbishop, concerning his Belief in that point; but was told, that they came not there to dispute, but to hear, what Defence he could make, against the Crimes laid to his charge. The Archbishop, with incredible Patience, bore his unparralleld Infolence, seven Sessions together; but then finding him incorrigible, and that he was resolved, not to answer to the Articles alleged against him; but instead of that, to revile and calumniate his Judges; he, in the Name of the rest of the Commissioners, pronounced him *contumax*, and proceeded to the Sentence of Deprivation. *Bonner* protested against the Validity of this Sentence, because he did not appear before them of his own free Will, but was a Prisoner, and compelled to it: To which the Archbishop replied, that the same Plea might be made by every Traytor and Rebel, since no Criminal is willing to be brought to a Tryal, and to be punished for his Offences.

THE next Year, Bishop *Gardiner* was, for his obstinate Opposition to the Reformation, cited before the Archbishop, and other Commissioners. At his first Appearance, he protested against the Authority of his Judges, and excepted against the

the Legality of their Commission: he protested also against the Persons, who appeared as Witnesses against him; and behaving himself, in the same haughty and arrogant Manner, as *Bonner* had done before, he was at last deprived, after they had born with his Insolence, for no less than two and twenty Sessions, at different Places, from the 15<sup>th</sup> of December, to the 14<sup>th</sup> of February.

THIS Year the Archbishop publish'd his *Defence of the true and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ*. He had now, by the Advice and Assistance of Bishop *Ridley*, overcome those strong Prejudices he had long laboured under, in favour of the corporal Presence; and in this Treatise, from Scripture and Antiquity, excellently confuted it. The *Papish* Party were alarmed at the Publication of it; and soon after, two Answers to it were publish'd, the one wrote by Doctor *Smith*, the other by *Gardiner*. The Archbishop defended his Book against them both; and was allow'd by all impartial Readers, to have vastly the Superiority in the Argument. The Archbishop's Book was afterwards translated into *Latin*, by Sir *John Cheke*; and was highly esteemed by all learned Foreigners, for the great Knowledge in Scripture, and Ecclesiastical Antiquity, therein discovered.

THE next material Occurrence relating to the Archbishop, was the Publication of the forty two Articles of Religion; which, with the Assistance of Bishop *Ridley*, he drew up, for preserving and maintaining the Purity and Unity of the Church. They were also revis'd by several other Bishops, and learned Divines; and, after their Corrections, farther enlarged and improved by *Cranmer*. These Articles were agreed to in Convocation, in 1552; and in 1553, were published

lish'd by the Royal Authority, both in Latin and English.

THE Archbishop had formed a Design, in the Reign of the late King Henry, to review and purge the old Canon Law from its Popish Corruptions, and had made some Progress in the Work: but by the secret Artifices of Gardiner and others, that, King was prevailed on, not to countenance or encourage it. In this Reign, he resumed his Design, and procured a Commission from the King, for himself, with other learned Divines and Lawyers, diligently to examine into the old Church-Laws; and to compile such a Body of Laws, as they thought most expedient to be practised in the Ecclesiastical Courts, and most conducive to Order and good Discipline. The Archbishop prosecuted this noble Undertaking with great Vigor, and had the principal Hand in it: But when a correct and complete Draught of it was finished, and prepared for the Royal Assent, the unhappy Death of the good King, blasted this great Design, and prevented its Confirmation. The Book was published by Archbishop Parker; in the Year 1571, intituled, *Reformatio Legum Ecclesiasticarum*.

KING Edward was now far gone in a Consumption, not without vehement Suspicions of being reduced to that Condition by a slow Poison; and finding himself decay apace, began to think of settling the Succession. He had been persuaded, by the Artifices of the Duke of Northumberland, to exclude his Sisters; and to bequeath the Crown to the Lady Jane Grey, who was married to Northumberland's Son. This, the Duke pretended, was necessary for the Preservation of the reformed Religion, which would be in great Danger from the Succession of the Princess Mary: But in reality, he had nothing at Heart, but the aggrandizing his own Family, and

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intailing the Crown on his Posterity ; for he was even then a secret *Papist*, as he afterwards confessed at his Execution. The Archbishop did his utmost, to oppose this Alteration of the Succession : He argued against it with the King, telling him, that Religion wanted not to be defended by such unrighteous Methods ; that it was one of the gross Errors of the *Papists*, to justify the excluding or deposing Princes from their just Rights, on account of Religion ; and that, let the Consequence be what it would, Justice ought to be done, and the Protection of the Church committed to the Care of that righteous Providence, which would never give a Blessing to them, who, sought to preserve themselves from any imminent Dangers, by unlawful Means. But the King, being over-persuaded by *Northumberland's* Agents, was not to be moved : The Will was made, and subscribed by the Council and the Judges. The Archbishop was sent for, last of all, and required to subscribe : But he answered, that he could not do it without Perjury, having sworn to the entail of the Crown on the two Princesses, *Mary* and *Elizabeth*. To this the King replied, that the Judges, who, being best skilled in the Constitution, ought to be most regarded in this Point, had assured him, that notwithstanding that entail, he might lawfully bequeath the Crown to the Lady *Jane*. The Archbishop desired to discourse with them himself about it ; and they all agreeing, that he might lawfully subscribe the King's Will, he was, at last, prevailed with, to resign his own private Scruples to their Authority, and set his Hand to it.

ON the 6<sup>th</sup> of July, 1553, it pleased Almighty God, to take to himself the good King *Edward*, and the Archbishop, having subscribed to the King's

King's Will, thought himself obliged, by Virtue thereof, to join the Lady Jane. But her short-lived Power quickly expired, and Queen Mary's Title was universally acknowledged, and submitted to.

Soon after her Accession, a false Report was raised ; that Cranmer, to make his court to the Queen, had offered to restore the *Latin Service*, and had said Mass already in *Canterbury*. To vindicate himself from this Aspersio[n], the Archbishop published a Declaration ; in which he not only cleared himself from that unjust Imputation, but offered, publicly to defend the *English Liturgy*, to be consonant to Scripture, and the purest Antiquity ; and challenged his Enemies to a Disputation. This Declaration soon fell into the Hands of the Council, who sent a Copy of it to the Queen's Commissioners ; and they immediately sent for the Archbishop, and questioned him about it. Cranmer acknowledged it to be his ; but complained, that it had, contrary to his Intent, stollen abroad in so imperfect a Condition : For he designed, to have reviewed, and corrected it ; and then, after he had put his Seal to it, to have fixt it up at *St. Paul's*, and on all the other Church-Doors in *London*. This bold and extraordinary Answer so incensed them, that they sent him to the *Tower* ; there to be confined, till the Queen's Pleasure concerning him was known. Some of his Friends, who foresaw this Storm, had advised him to consult his Safety, by retiring beyond Sea ; but he thought, it would reflect a great Dishonour on the Cause he had espoused, if he should desert his Station, at such a Time as this ; and chose rather to hazard his Life, than give such just Cause of Scandal and Offence.

IN the middle of November, Archbishop Cranmer was attainted by the Parliament, and adjudged

ed guilty of High-Treason, at *Guildhall*. His See was hereupon declared void ; and on the tenth of *December*, the Dean and Chapter of *Canterbury* gave Commissions to several Persons, to exercise Archi-episcopal Jurisdiction, in their Name, and by their Authority. The Archbishop wrote a very submissive Letter to the Queen ; in the most humble manner acknowledging his Fault, in consenting to sign the King's Will ; acquainting her, what pressing Instances he made to the King against it ; and excusing his Fault, by his being over-ruled by the Authority of the Judges and Lawyers, who, he thought, understood the Constitution better than he did himself. The Queen had pardoned so many already, who were far more deeply ingaged in the Lady *Jane's* Usurpation, that *Cranmer* could not for Shame, be denied ; so he was forgiven the Treason : but to gratify *Gardiner's* Malice, and her own implacable Resentment against him for her Mother's Divorce, Orders were given, to proceed against him for Heresy.

THE Tower being full of Prisoners, Archbishop *Cranmer*, Bishop *Ridley*, *Latimer*, and *Bradford*, were all put into one Chamber ; which they were so far from thinking an Inconveniencie, that on the contrary, they blessed God, for the Opportunity of conversing together, reading and comparing the Scriptures, confirming themselves in the true Faith, and mutually exhorting each other, to Constancy in professing it, and Patience in suffering for it.

IN April, 1554, the Archbishop, with Bishop *Ridley*, and Bishop *Latimer*, were removed from the Tower to *Windsor*, and from thence to *Oxford*, to dispute with some select Persons of both Universities. At the first Appearance of the Archbishop in the public Schools, three Articles were offered

offered him to subscribe; in which the corporal Presence, by Transubstantiation, was asserted, and the Mass affirmed to be a propitiatory Sacrifice, for the Sins of the Living and Dead. These, he declared freely, he esteemed gross Untruths; and promised to give an Answer concerning them in Writing. This he accordingly drew up; and when he was brought again to the Schools to dispute, delivered the Writing to Dr. Weston, the Prolocutor. The Disputation began at eight in the Morning, and lasted till two in the Afternoon; all which time, the Archbishop maintained the Truth, with great Learning and Courage, against a multitude of clamorous and insolent Opponents. Three Days after, he was again brought forth, to oppose Mr. Harpsfield, who was to respond for his Degree in Divinity: And here he acquitted himself so well, clearly shewing the gross Absurdities, and inextricable Difficulties of the Doctrine of Transubstantiation, that Weston himself, as great a Bigot as he was, could not but dismiss him with Commendation.

IN these Disputations, among other slanderous Reproaches, the Archbishop was accused, for corrupting and falsifying a Passage, which in his Book of the Sacrament, he had quoted from St. Hilary: to which he replied, that he had transcribed it *verbatim* from the printed Book; and that Dr. Smith, one of their own Divines, there present, had quoted it Word for Word the same. To this Smith made no Reply, being conscious, that it was so. When the Disputation was over, one Mr. Holcot, who was then present, remembraing that he had Smith's Book, went directly to his Chamber at University-College; and comparing it with Cranmer's, found the Quotations to agree exactly. He afterwards looked into a Book of

Gardiner's, called, *The Devil's Sophistry*, where the same Passage was cited ; and both the *Latin*, and *English*, agreed exactly with the Archbishop's Quotation and Translation. Upon this he resolv-ed, to carry the said Books to the Archbishop in *Bocardo*, that he might produce them in his own Vindication : But when he came thither, he was stop'd, and brought before *Weston*, and his Col-lègues ; who upon Information of his Design, charged him with Treason, and abetting *Cranmer* in his Heresy ; and committed him to Prison. The next Day, he was again brought before them ; and they threatned to send him to Bishop *Gardiner*, to be tried for Treason, unless he would subscribe the three Articles, concerning which the Dispu-tation had been held. This he then refused : But being sent for again, after the Condemnation of *Cranmer*, he thro' Fear consented to do it ; yet not, till they had assured him, that if he sinned by so doing, they would take the Guilt on them-selves, and answer for it to God. And yet even this Subscription, of which he afterwards heartily repented, could not prevail for the restoring his Books, lest he should shew them to their Shame ; nor for his intire Discharge, the Master of *University-College* being commanded, to keep a strict Watch over him, till *Gardiner's* Pleasure con-cerning him was known ; and if he heard nothing from him, in a Fortnight's time, then to expel him the College, for his Offence.

ON the 20<sup>th</sup> of April, *Cranmer* was brought to St. Mary's, before the Queen's Commissioners ; and refusing to subscribe, was pronounced an He-retic, and Sentence of Condemnation read against him, as such. Upon which he told them, that he appealed from their unjust Sentence and Judg-ment, to the Judgment of the Almighty ; and

that he trusted to be received to his Presence in Heaven, for maintaining the Truth of whose Spiritual Presence at the Altar, he was there condemned. After this, his Servants were dismissed from their Attendance, and himself close confined in *Bocardo*.

THE latter end of this Year, a *Popish Convocation* met; and did Archbishop *Cranmer* the Honour, to order his Book of the Sacrament to be burnt, in Company with the *English Bible* and *Common-Prayer-Book*. The Archbishop, in the mean time, spent his melancholy Hours, in Writing a Vindication of his Treatise concerning the Eucharist, from the Objections of *Gardiner*; who had published a Book against it, under the feigned Name of *Marcus Antonius Constantius*. Many learned Men of the *Romish Persuasion* came to visit him in Prison, and endeavoured, by Disputations and Conferences, to draw him over to their Church; but in vain.

IN 1555, a new Commission was sent from *Rome*, for the Tryal of Archbishop *Cranmer* for Heresy; the former Sentence against him being void in Law, because the Authority of the Pope was not then re-established. The Commissioners were Dr. *Brooks*, Bishop of *Gloucester*, the Pope's Delegate; and Dr. *Storie*, and Dr. *Martin*, Doctors of the Civil Law, the Queen's Commissioners. On September 12, they met at St. Mary's Church; and being seated at the high Altar, commanded the Archbishop to be brought before them. To the Queen's Commissioners, as representing the Supreme Authority of the Nation, he paid all due Respect; but absolutely refused, to shew any to the Pope's Delegate, lest he should seem to make the least Acknowledgment of his usurped Supremacy. *Brooks*, in a long Oration, exhorted him, to consider

sider, from whence he was fallen, to return to the Roman-Catholic Church, and by the Example of his Repentance, to reclaim those, whom his past Errors had misled. In this Oration, he betrayed great Ignorance both of Scripture and Antiquity; of Scripture, by affirming, that the *Arians* had more Texts, by two-and-forty, to countenance their Error, than the Catholics had for the Maintenance of the Truth; of Antiquity, by making *Origen* write of *Berengarius* who lived near eight hundred Years after him, and by confounding the great St. *Cyprian* with another *Cyprian* of *Antioch*, laying the magical Studies of the latter to the Charge of the former.

WHEN he had finished his Harangue, Dr. *Martin*, in a short Speech, began to open the Tryal, acquainting the Archbishop with the Articles alleged against him, and requiring his Answer. The Articles contained a Charge of Perjury, Incontinence, and Heresy; the first on account of his Opposition to the Papal Tyranny; the second in respect to his Marriage; and the last, on account of the Reformation in the late Reign, in which he had the chief Hand. The Archbishop having Liberty to speak, after he had repeated the Lord's Prayer, and the Creed, began with a Justification of his Conduct, in relation to his renouncing the Pope's Supremacy, the Admission of which, he proved by many Instances, to be contrary to the natural Allegiance of the Subject, the fundamental Laws of the Realm, and the original Constitution of the Christian Church. And in the close, he boldly charged *Brooks* with Perjury, for setting there by the Pope's Authority, which he had solemnly abjured. *Brooks* endeavoured to vindicate himself, and retort the Charge on the Archbishop, by pretending, that he was seduced by *Cranmer* to take

take that Oath : But this, the Archbishop told him, was a gross Untruth ; the Pope's Supremacy having received the fatal Blow from his Predecessor, Archbishop *Warham* ; by whose Advice King *Henry* had sent to both the Universities, to examine, what Foundation it had in the Word of God ; to which they replied, and gave it under their Seal, that by the Word of God, the Supremacy was vested in the King, not the Pope ; and that *Brooks* had then subscribed this Determination, and therefore wronged him, in pretending, that he was seduced by him. At this *Brooks* was in a great Confusion ; and cried, *We came to examine you, and, I think, you examine us.*

THEN Dr. *Storie* began to rail at the Archbishop, in an indecent manner, for excepting against the Authority of his Judge ; and moved Bishop *Brooks*, to require from him a direct Answer to the Articles, whereof he stood accused ; or if he continued to deny the Pope's Authority, and to decline answering, to proceed to Sentence against him. After which, Dr. *Martin* had a short Conference with the Archbishop, about his Conduct in relation to the Supremacy, and the Doctrine of the Eucharist : and then they proceeded, to demand his Answer to certain Interrogatories, concerning the Crimes laid to his Charge ; to which he replied in so full and satisfactory a manner, that *Brooks* thought himself obliged, to make another Speech, to take off the Impression his Defence might have made upon the People. The Speech was much unbecoming the Gravity of a Bishop, consisting only of scurrilous and unchristian Railings, and uncouth and sophistical Misapplications of Scripture and the Fathers. After this, the Archbishop was cited to appear at *Rome*, within fourscore Days, and there, to answer in Person :

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To which he replied, that he would very willingly consent, if the Queen would give him leave, to go to *Rome*, and justify the Reformation to the Pope's Face. But this was only a Mock-Citation; for he was kept all that time close confined; and yet at the end of fourscore Days was declared *Contumax*, for wilfully absenting himself from *Rome*, whither he was legally summoned; and in consequence thereof was degraded, as we shall see hereafter.

I N the mean time, farther to manifest the Insincerity of Dr. *Stillingfleet*, and to vindicate the Character of the Archbishop; I shall set down his last Judgment, concerning the extent of the regal Supremacy, as contained in his Answers to Dr. *Martin*. When that Doctor asked him, who was Supreme Head of the Church of *England*? the Archbishop answered; *Christ is Head of this Member, as he is of the whole Body, of the Catholic Church*. When the Doctor again demanded, whether he had not declared King *Henry* Head of the Church? Yes, said the Archbishop; of all the People in *England*, as well Ecclesiastical as Temporal. What, says *Martin*, and not of the Church? No, replied the Archbishop; for *Christ only is Head of his Church, and of the Faith and Religion of the same*.

T H E February following, a new Commission was given to Bishop *Bonner*, and Bishop *Thirlby*, for the Degradation of the Archbishop. When they came down to *Oxon*, the Archbishop was brought before them, and after they had read their Commission from the Pope, *Bonner*, in a scurrilous Oration, insulted over him, after a most unchristian manner; for which he was often rebuked by Bishop *Thirlby*. In the Commission, it was declared, that the Cause had been impartially heard at *Rome*, the

the Witnesses on both Sides examined, and the Archbishop's Council allowed to make the best Defence for him, that they could: At the reading this, the Archbishop could not forbear crying out, *Good God, what Lyes are these! that I, being continually in Prison, and not suffered to have Council or Advocate at home, should produce Witnesses, and appoint my Council at Rome!* God must needs punish this open and shameless Lying. When Bonner had finished his Invective against him, they proceeded to degrade him; and that they might make him as ridiculous, as they could, the Episcopal Habit, which they put on him, was made of Canvas and old Clouts. Then the Archbishop, pulling out of his Sleeve a written Appeal, delivered it to them, saying, *I appeal to the next General Council.* When they had degraded him, they put on him an old threadbare Beadle's Gown, and a Townsman's Cap; and in that Garb delivered him over to the Secular Power. As they were leading him to Prison, a Gentleman came, and gave some Money to the Bailiffs, for the Archbishop: But this charitable Action gave such Offence to Bonner, that he ordered the Gentleman to be seized; and had he not found good Friends to intercede for him, would have sent him up to the Council, to be tried for it.

WHILE the Archbishop continued in Prison, no Endeavours were omitted, to win him over to the Church of *Rome*. Many of the most eminent Divines in the University resorted to him daily, hoping, by Arguments and Persuasions to work upon him; but all in vain, for he held fast the Profession of his Faith, without wavering, and could not be shaken, by any of the Terrors of this World, from his Constancy in adhering to the Truth. Nay, even when he saw the barbarous

rous Martyrdom of his dear Companions, Bishop *Ridley*, and Bishop *Latimer*, he was so far from shrinking, that he not only prayed to God to strengthen them; but also, by their Example, to animate him, to a patient Expectation and Endurance of the same fiery Tryal.

At last the *Papists* bethought themselves of a Stratagem, which proved fatal to him: They removed him from Prison, to the Lodgings of the Dean of *Christ-Church*; they treated him with the greatest Civility and Respect, and made him great Promises of the Queen's Favour, and the Restitution of his former Dignities, with many other Honours and Preferments accumulated, if he would recant. And now, behold a most astonishing Instance of human Frailty! The Man, who had with such undaunted Resolution, such unshaken Constancy, and so truly primitive a Spirit of Martyrdom, faced the Terrors of Death, and defied the most exquisite Tortures, sinks under this last Temptation, falls a Prey to Flattery and Hypocrisy, and consents to recant.

It is a vulgar Error, even in our best Historians, to suppose, that the Archbishop acknowledg'd the whole of Popery at once, and subscribed but one Recantation. But this Mistake is now rectified by the Labour of the industrious Mr. *Strype*; who has discovered, how subtilly he was drawn in by the *Papists*, to subscribe six different Papers; the first being expressed in ambiguous Words, capable of a favourable Construction, and the five following being pretended to be only Explanations of the first. It is very probable, that had they acquainted *Cranmer* with the whole of their Design at once, he could never have been seduced, to redeem his Life by such a dishonorable Compliance: But when they had, by their Hypocrisy

Hypocrisy and Artifice, drawn him in, to a first and second Recantation, a Shame to retreat after he had gone so far, and an Unwillingness to lose the Benefit of his past Subscriptions, prevailed with him to go on. Add to this, that when Men so far distrust the Goodness of God, as by unjustifiable Compliances, and sinful Prevarications in lesser Matters, to seek to preserve their Lives or Fortunes; they put themselves out of the divine Protection, and can no longer promise themselves the Assistance of his restraining Grace, to preserve them from the most heinous Sins, and the most fatal Consequences of those Temptations, into which they have wilfully led themselves.

THE Copy of his first Subscription ran thus,

FORASMUCH as the King's and Queen's Majesties, by consent of their Parliament, have received the Pope's Authority within this Realm, I am content to submit my self to their Laws herein, and to take the Pope for chief Head of this Church of England, so far as God's Laws, and the Laws and Customs of this Realm, will permit.

THOMAS CRANMER.

THIS Paper was immediately sent up to the Queen and Council; but being not satisfactory, another was offered him to subscribe, shorter indeed than this, but more full, and with less reserve; and was as follows,

I Thomas Cranmer, Doctor in Divinity, do submit my self to the Catholic Church of Christ, and unto the Pope, supreme Head of the same Church,

*and to the King and Queen's Majesties, and unto all  
their Laws and Ordinances.*

THOMAS CRANMER.

THIS also being thought too brief and ambiguous, a third, yet fuller and more express, was required of him; which was this,

*I am content to submit my self to the King's and Queen's Majesties, and to all their Laws and Ordinances, as well concerning the Pope's Supremacy, as others: And I shall, from time to time, move and stir all others to do the like, to the uttermost of my Power, and to live in Quietness and Obedience to their Majesties, most humbly, without Murmur, or grudging against any of their godly Proceedings. And for my Book, which I have written, I am content to submit me to the Judgment of the Catholic Church, and the next General Council.*

THOMAS CRANMER.

THIS, like the former, not giving Satisfaction, was soon followed by a fourth, in these Words,

*BE it known, by these Presents, that I Thomas Cranmer, Doctor of Divinity, and late Archbishop of Canterbury, do firmly, stedfastly, and assuredly believe, in all Articles and Points of the Christian Religion and Catholick Faith, as the Catholic Church doth believe, and ever hath believed from the beginning. Moreover, as concerning the Sacraments of the Church, I believe unfeignedly in all Points, as the said Catholic Church doth, and hath believed from the beginning of Christian Religion. In witness whereof, I have humbly subscribed my*

Hand

Hand unto these Presents, the 18<sup>th</sup> Day of February, MDLV.

THOMAS CRANMER.

WHEN they had gained Ground upon him thus far, they grew bold and barefac'd; and in the fifth Paper, (which is that in *Fox*, and has been commonly thought to be his only Recantation) they required of him, to renounce and anathematize all *Lutheran* and *Zuinglian* Heresies and Errors; to acknowledge the one holy Catholic Church, to be that, whereof the Pope is the Head; and to declare him the supreme Bishop, and Christ's Vicar, to whom all Christians ought to be subject. Then followed an express Acknowledgment of Transubstantiation, the seven Sacraments, Purgatory, and of all the Doctrines of the Church of *Rome* in general; with a Prayer to God, to forgive his past Opposition to them, and an earnest Intreaty to all, who had been misled by his Doctrine and Example, to return to the Unity of the Church.

AND yet even this, full and express as it was, did not give Content; but a sixth was still requir'd, which was drawn up in so strong and ample Terms, that nothing was capable of being added to it; containing a prolix Acknowledgment of all the *Popish* Errors and Corruptions, and a most grievous Accusation of himself as a Blasphemer, Enemy of Christ, and Murderer of Souls, on Account of his being the Author of King Henry's Divorce, and of all the Calamities, Schisms, and Heresies, of which that was the Fountain. This last Paper he subscribed, on the 18<sup>th</sup> of March; not in the least suspecting, that the *Papists* designed, notwithstanding all these Subscriptions, to bring him to the Stake; and that

that the Writ was already signed for his Execution.

THESE six Papers were, soon after his Death, sent to the Press by Bonner, and published, with the Addition of another, which they had prepared for him to speak at St. Mary's, before his Execution: And tho' he then spake to a quite contrary effect, and revok'd his former Recantations, Bonner had the Confidence, to publish this to the World, as if it had been approv'd and made use of by the Archbishop.

THE Day, appointed for his Execution, was the 21<sup>st</sup> of March; and Doctor Cole was sent to Oxon, to prepare a Sermon for the Occasion. The Day before, Cole visited him in the Prison, whither he was now removed; and asked him, if he stood firm in the Faith he had subscribed? to which Cranmer gave a satisfactory Answer. The next Morning, Cole visited him again, exhorted him to Constancy, and gave him Money to dispose of to the Poor, as he saw convenient. Soon after, he was brought to St. Mary's Church, and placed on a low Scaffold, over against the Pulpit. Then Doctor Cole began his Sermon; the chief Scope whereof was, to endeavour to give some Reasons, why it was expedient, that Cranmer should suffer, notwithstanding his Recantation: And in the close, he address'd himself to the Archbishop, exhorting him, to bear up with Courage against the Terrors of Death; and by the Example of the Thief on the Cross, encouraged him, not to despair, since he was returned, the late, into the Bosom of the Church, and to the Profession of the Catholic Faith. The Archbishop, who, till now, had not the least notice of his intended Execution, was struck with Horror, at the base Inhumanity, and unparralleld Cruelty, of these Proceedings. It is impossible to express, what inward Agonies he felt, and

and what bitter Anguish his Soul was perplex'd with. During the whole Sermon, he wept incessantly; sometimes lifting up his Eyes to Heaven, sometimes casting them down to the Ground, with Marks of the greatest Dejection. When it was ended, being mov'd to make a Confession of his Faith, and give the World Satisfaction of his dying a good Catholic, he consented; and kneeling down, began the following Prayer.

O Father of Heaven; O Son of God, redeemer of the World; O Holy Ghost, proceeding from them both; three Persons, and one God; have Mercy upon me most wretched Caitiff, and miserable Sinner. I who have offended both Heaven and Earth, and more grievously than any Tongue can express; whither then may I go, or whither should I fly for Succour? To Heaven I may be ashamed to lift up mine Eyes; and in Earth I find no Refuge: What shall I then do? Shall I despair? God forbid. O good God, thou art merciful, and refusest none, that come unto thee for Succour: To thee therefore do I run; to thee do I humble my self; saying, O Lord God, my Sins be great, but yet have Mercy upon me, for thy great Mercy. O God the Son, thou wast not made Man, this great Mystery was not wrought, for few or small Offences: Nor thou didst not give thy Son unto Death, O God the Father, for our little and small Sins only, but for all the greatest Sins of the World; so that the Sinner return unto thee with a penitent Heart, as I do here at this present. Wherefore have Mercy upon me, O Lord, whose Proper ty is always to have Mercy: For altho' my Sins be great, yet thy Mercy is greater. I crave nothing, O Lord, for my own Merits, but for thy Name's sake, that it may be glorified thereby, and for thy dear Son Jesus Christ's sake. And now therefore, O Father, &c.

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HAVING finished the Lord's Prayer, he rose from his Knees; and after he had exhorted the People to a Contempt of the Vanities of this sinful World, a patient Obedience to the Queen, mutual Love, and Charity, and Bounty to the Poor; he told them, that being now on the Brink of Eternity, he would declare unto them his Faith, without Reserve, or Dissimulation. Then he repeated the Apostolic Creed, and professed his Belief thereof, and of all things contained in the Old and New Testament: After which, he declared his great and unfeigned Repentance, for having, contrary to this Faith, subscribed the *Papist* Errors; lamented with many Tears, his grievous Fall; and declared, that the Hand, which had so offended, should be burnt before the rest of his Body. Then he renounced the Pope, in most express Terms; and professed his Belief concerning the Eucharist, to be the same, with what he had asserted in his Book against *Gardiner*. This was a great Disappointment to the *Papists*; they made loud Clamours, and charged him with Hypocrisy and Falshood. To which he meekly replied, that he was a plain Man, and never had acted the Hypocrite, but when he was seduced by them to a Recantation. Upon this, they hurried him to the Stake; to which he approach'd with a cheerful Countenance; and, notwithstanding the earnest Sollicitations of many of the *Papists*, continued still to declare his utter Abhorrence of the *Papist* Errors, and hearty Repentance for having recanted. After this, he kneeled down, and prayed; and then, having undress'd himself, and taken leave of his Friends, he was bound to the Stake. As soon as the Fire was kindled, he stretched out his right Hand, and held it, stedfastly and without shrinking, in the Flame, save that

once

once he wiped his Face with it, till it was consumed; which was, some time before the Fire reach'd his Body. He suffered with great Constancy and Resolution, never moving his Body, nor expressing any great Sense of Pain: he often cried out, *This unworthy Hand! This unworthy Hand!* and raising up his Eyes to Heaven, expir'd with the dying Prayer of St. Stephen in his Mouth, *Lord Jesus, receive my Spirit.*

HE was a Man, naturally of a mild and gentle Temper; not soon provoked, and yet so easy to forgive, and reward good for evil, that it became a kind of Proverb concerning him, *Do my Lord of Canterbury a shrewd Turn, and he will be your Friend as long as you live.* His Candor and Sincerity, Faithfulness and Integrity, Meekness and Humility, were admired by all, who conversed with him: And when he was in Power, his Lenity to the Papists, was so great, that he was charged with Remissness, and Negligence; but he replied, that Men ought to have time allow'd them, to disintangle themselves from their Prejudices; and that in the mean time, gentle Usage was more likely to have a better Influence on them, than could be expected from rigorous Treatment. He had, by his Intercession with King Henry, preserved the present Queen's Life, when her Father's Anger was inflamed to such an extravagant Pitch, and her Ruin seemed so irrevocably fixed, that neither the Duke of Norfolk, nor Bishop Gardiner durst interpose a Word in her Favour, lest they should perish with her. But the ungrateful Queen, forgetting this noble Service, and his eminent Zeal for her Succession, could not rest, till she had brought him to the Stake. As to his Learning, he was an excellent Divine; his Knowledge in the Scriptures, and Fathers,

was equal'd by few of his Time; he was also well read in the Canon and Civil Laws, and not unacquainted with the more polite part of Learning. He had, in two *Folio* Volumes, made large Collections from the Scriptures, Fathers, Councils, and Schoolmen, and digested them into Common-places; by which he largely justified the *English Reformation*; and shewed, how far the Church of *Rome* had degenerated, from the Doctrine, Worship, and Discipline of the primitive Church. These valuable Remains, after they had been for some time lost, the *Papists* endeavouring to have them suppress'd, were, in the Reign of Queen *Elizabeth*, happily recovered by Archbishop *Parker*.



THE



**T H E**  
**L I F E**  
**O F**

**Dr. NICOLAS RIDLEY,**  
**Bishop of LONDON.**

**T**HIS great and blessed Martyr, whom I may justly style the Glory of our English Reformation, was born in Northumberland, near the Scottish Borders; and trained up in the first Rudiments of Learning, in the Grammar-School, at Newcastle upon Tyne. From thence he was sent to Cambridge, and admitted Scholar of Pembroke-Hall; and having taken his first Degree in Arts, he was elected Fellow in 1524. His Proficiency in Learning was so great, that young as he was, he was

was so well known, and so highly esteemed at Oxford, that they coveted to transplant so precious a Jewel into their own University: And to that end, he was elected to a vacant Fellowship at *University-College*; but he refused to accept it. In 1525, he commenced Master of Arts: and about this time; it is most probable, that he travelled into Foreign Parts; and after having spent some time at *Paris*, among the Doctors of the *Sorbonne*, and made a short Stay at *Louvain*, he returned again to Cambridge.

IN 1534, he was Proctor of the University; and in 1537, took the Degree of Bachelor of Divinity: He was also Chaplain to the University, and one of the public Readers. During his Residence at *Pembroke-Hall*, he applied himself carefully to the Study of the holy Scriptures; and was so well vers'd in them, that he could say almost all St. Paul's Epistles, and great part of the other general Epistles, without Book. He was one of the most celebrated Preachers, and the best Disputant, of his Time; and so noted for his extraordinary Proficience in Theological Learning, that Archbishop *Cranmer* thought it highly expedient, not to suffer so great an Ornament of the Church, to lie longer buried in a private College; but having sent for him, gave him the Vicaridge of *Herne*, in the East part of *Kent*, and a Prebend of *Canterbury*. He was also, by his Interest, made Chaplain to King *Henry*; and in 1540, was chose Master of *Pembroke-Hall*, and commenced Doctor of Divinity.

THE first Occasion of his Conversion from the *Romish* Errors, was the reading *Bertram's* Book of the Sacrament. This staggered him in his Belief of Transubstantiation; and gave him just Cause to doubt, whether it had that Foundation

dation in Scripture and Antiquity, which was generally pretended. He immediately set himself to examine the Doctrine of the Eucharist, by Scripture, and the Writings of the first Ages; and, with the utmost Exactness, weighed every material Passage in the New Testament, and the earliest Fathers, relating to it: and the Result of this Enquiry was, that he discovered Transubstantiation to be an absurd Invention of those latter and dark Ages; and so well grounded himself in the true Doctrine of the real and spiritual Presence of *Christ* in the Eucharist, that he was afterwards very serviceable to Archbishop *Cranmer*, in setting him right on this Head; which he never had a clear Understanding of, till *Ridley* rectified his confused Notions, and opened to him, in a most perspicuous Manner, the Sense of Scripture, and the purest Antiquity, concerning this Article. He examined many other of the then received Opinions, by the same Test, and with the same Impartiality; and finding them to be contrary to holy Writ, and the uncorrupted Doctrines of the primitive Church, he set himself, with an undaunted Courage, to oppose, and confute them: and in all his Sermons, he so justly and exactly stated the Question in Dispute, so solidly and unanswerably confirmed the true primitive Doctrines, and, with such Strength and Perspicuity, overthrew the *Romish* Corruptions, and Innovations, that Multitudes were by his Ministry brought off intirely from their superstitious Prejudices, and convinced of the Reasonableness and Necessity of a Reformation.

At Archbishop *Cranmer's* Visitation in 1543, complaints were made against him, by some of the *Popish* Faction, for preaching in *Rogation-Week*, against *Auricular Confession*, charging the Ceremonies

Ceremonies of the Church with Superstition, and suffering *Te Deum* to be sung in his Church in *English*: But this was so far from prejudicing his Interest in the Archbishop, that it raised him in his Esteem, and made him the readier to oblige and promote him. Accordingly, about the same time that he was presented by his College to the Living of *Soham*, in the Diocese of *Norwich*, he procured him to be made Prebendary of *Westminster*.

IN the beginning of the Reign of *Edward the Sixth*, when the royal Visitation was appointed, to prepare the way for the intended Reformation, Doctor *Ridley* was singled out, to be Preacher to the Visitors of the Northern Circuit; and his Labours were blessed with great Success. And now it was thought proper, to reward his great Merits, with an higher Station in the Church; and accordingly he was nominated to the See of *Rochester*, vacant by the Translation of Dr. *Holbech* to *Lincoln*. There was a scandalous Custom then prevailing, of the Bishops taking out Commissions for their Sees, during the King's Pleasure: but this gross Abuse, *Ridley* could by no means comply with; and so vigorously opposed it, that he prevailed to have his Patent run, *durante vita naturali*. On September 5, 1547, he was consecrated, in a Chapel of Dr. *May's*, the then Dean of St. *Paul's*, by Doctor *Henry Holbech*, Bishop of *Lincoln*, and the Suffragan Bishops of *Bedford* and *Sidon*. His Consecration was performed, according to the Office then in use, by the Unction of holy Chrism, as well as by Imposition of Hands.

HIS Advancement to this Station did not make him neglect the Duties of the Ministry: he continued a constant and zealous Preacher; and being

being blessed with a most graceful Elocution, a sound Judgment, and uncommon Strength of Memory, he drew after him crowded Auditories, and brought over Multitudes of Proselytes from the *Romish Errors*. This Success of his *Gardiner* beheld with an envious Eye; and Bishop *Ridley* having preached a Lent-Sermon at Court, against the *Popish Superstitions* about Holy-Water, Images, and Reliques, *Gardiner*, who was one of the Audience; shewed himself much offended at it; and wrote him a Letter, in which, with all the Sophistry he was Master of, he endeavour'd to put a specious Gloss on the Abuses censured in the Sermon, and to defend the Practice of them. But Bishop *Ridley*, who regarded neither his Smiles nor Frowns, continued to expose the Corruptions of *Popery*, and to exhort all, to use their utmost Zeal, in promoting a Reformation: And when some ran too far into the opposite Extreme, and began not only to speak irreverently of the Sacrament of the Altar, but to commit many very indecent and unjustifiable Actions, in Contempt of it; he, with a becoming Zeal, and just Indignation, publicly, in a Sermon at St. *Paul's Crofs*, rebuked the profane and irreligious Spirit, from whence these unwarrantable Actions proceeded; and taught them, with what great Reverence, and profound Veneration, they ought to approach so sacred a Mystery, and so holy an Institution.

IN 1549, there was a Visitation at *Cambridge*; and Bishop *Ridley* was appointed to be one of the Visitors, and ordered to open the Visitation with a Sermon. Upon this, he wrote to Doctor *May*, the Dean of St. *Paul's*, desiring him, to inform him of the Design of the Visitation, that he might accommodate his Sermon to the Occasion.

sion. The Dean's Reply was, that the Visitation was intended, only to remove some superstitious Practices and *Popish* Rites, and to make such Statutes, as should be found necessary. But in this, both the Dean, and the Bishop, were imposed on; for when *Ridley* came to Cambridge, he found the Instructions went much farther; the Commissioners being required to procure Resignations of some Colleges, to convert some Fellowships, erected for the Encouragement of Theological Studies, to the Study of the Civil Law, and to suppress *Clare-Hall* in particular. The Master, and Fellows, of that Hall, made a noble Stand against those pernicious Designs; and would not yield to the most pressing Sollicitations of some of the Visitors, who earnestly laboured for two Days to persuade them to a Resignation; but without effect; for they absolutely refused to submit to it. Bishop *Ridley*, who began now to perceive the base Designs of some of the Courtiers, (who, not content with the miserable Spoil and Ravage they had already made in the Church, seemed to have formed a Resolution, to plunder, and take away, all the Encouragements of Learning and Religion in the Nation) declared, he could not, with a safe Conscience, execute this Commission, nor concur in such unlawful Proceedings; and therefore desired leave to be gone. This the other Visitors resented; and sent a Complaint against him to the Protector, charging him with throwing in unnecessary Scruples, to retard their Proceedings, and hindering them from going on in the King's Service, by his perpetual barking at them; for so they scurrilously called his strict Adherence to his Conscience. They also pretended, that it was not any real Scruple against the Lawfulness of the thing, but a partial Affection

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to his own Country-men; of whom *Chare-Hall* was full, that put him upon these Measures. Upon this, the Protector wrote him a chiding Letter; to which he immediately replied, with the Courage of a truly Christian Bishop, vindicating himself from the slanderous Imputations of his Accusers, and declaring his Readiness to obey, without Reserve, in all things lawful; but positively refusing, either for Favour or Fear of any mortal Man, to comply with such things, as would make him lose the Peace of his Conscience, and incur the Displeasure of Almighty God.

DURING his stay at Cambridge, he presided at a public Disputation concerning the Sacrament, which lasted three Days; and often interposed to answer the *Popish* Objections; which he did with great Strength and Clearness. At the close of the whole, according to the Custom of the Schools, he read his own Judgment of the Question, by way of Determination; in which he intirely confuted and overthrew the *Popish* Doctrine of Transubstantiation; first, by Proofs from Scripture, secondly, by Citations from the Fathers, thirdly, by Arguments drawn from the Nature and Definition of a Sacrament, fourthly, from the *Eutychian* Heresy's being a necessary Consequence from that Doctrine; and lastly, from that Article of the Creed, *He ascended into Heaven, and sitteth on the right Hand of God the Father*, as understood by *Austin*, and other antient Writers.

ON his Return to London, he was appointed to examine certain *Anabaptists* in Kent; *Gardiner* being in Commission with him: And in 1550, he was prefer'd to the See of London, vacant by the Deprivation of *Bonner*. He was installed, on the 12<sup>th</sup> of April. At his Entrance, he shewed himself exceeding cautious, not to do his Predecessor

cessor the least Injury : he gave him free Licence to take away all his Effects, and preserved them for him with great Care, till he had removed them ; and having made use of some Lead, a great Quantity of which *Bonner* had then by him, for the necessary Repairs of the House and the Church, he paid him, to the full Value, for it. He also paid near threescore Pounds to *Bonner's* Servants, so much being due to them for Wages ; that they might not suffer by the Misfortunes, which their Master, by his Wilfulness and Obstinacy, had brought upon himself. He was exceeding kind and generous to *Bonner's* Mother, and Sister ; and often entertained them at his own Table. The old Lady he always placed at the upper end of the Table, calling her his Mother *Bonner* ; and was as ready to do good Offices for her, and paid her as much respect, as if she had been his Mother indeed. And when any of the Lords of the Council came to dine with him, he would not suffer her to be displac'd ; but would tell them, *By your Lordship's Favour, this Place, by Right and Custom, belongs to my Mother Bonner.*

AND now, observe the Difference between the Spirit of a Popish and a REFORMED Bishop. When *Bonner* was reinstated, by the mere Lay-Power and Authority of Queen *Mary*, he requited Bishop *Ridley's* unparalleled Goodness, with the most inhuman Barbarity. That ungrateful Wretch would not allow of the Leases *Ridley* had made, tho' it tended to the utter Ruin of many poor Men : He detained all his Plate, and other Goods, turned his Sister out of all she had, without any Regard to Law or Conscience ; and did all he could, to get her Husband put to Death : which he had certainly effected, if not prevented by the

the Interposition of Bishop *Heath*, who took this Opportunity to shew his Gratitude to Bishop *Ridley*, for his kind and Christian Usage of him, when Prisoner in his House.

BUT to return from this Digression. On the Accession of Bishop *Ridley* to this See, it was expected, that according to the prevailing Custom of those times, he should alienate diverse of the richest Manors belonging to his Bishoprick, to the King: But he would by no means comply with so unwarrantable an Injunction; nor do anything, by which he might seem, to give the least Countenance to the sacrilegious Proceedings of some leading Men at Court. When they found, he could not be prevailed with, to give away the smallest part of the Church's Patrimony, they consented to let him have an Equivalent for the Manors he was to alienate, thinking to over-reach him in the Exchange: But in this they were again deceived; for he was so careful, not to let the Church suffer by his Negligence, that he got the Bishoprick of *Westminster* to be re-united to the See of *London*, and so many other valuable Manors that the Advantage of the Exchange was considerably on his side.

AND now, it might reasonably have been expected, that no more Attempts of this Nature should have been made upon him, after so ill Success in this. And yet, at the Instance of one *William Thomas*, a Clerk of the Council, he was called before them, and importuned to make over one of his best Prebends to this *Thomas*, and to his Heirs for ever. Bishop *Ridley* made a vigorous Opposition to that unreasonable Request; and tho' he was used in a very rough and angry Manner, by the Council, yet he could not be persuaded, to comply any farther with their Demands,

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than barely to promise, that whenever it should chance to be vacant, he would not dispose of it, without first acquainting the King. When the Prebend was vacant, Bishop Ridley had a Mind to bestow it on Mr. Grindall; who was afterwards Archbishop of Canterbury, then one of his Chaplains. But it was not long, before he received a Letter from the Council, acquainting him, that it was resolved, to apply the Profits of it to the Furniture of the King's Stables. This most shocking and detestable Impiety and Sacrilege pierced the good Bishop to the Heart; and he forthwith dispatch'd a Letter to Sir John Cheke, the King's Preceptor; in which, with a pious Zeal, he expostulated against so heinous a Wickedness, set before him the ill Consequences of such scandalous Proceedings, and the great Reproach it would derive on the whole Reformation; and beg'd him, for God's sake, to speak in God's Cause, and to prevent this, and all other such pernicious Counsels, from taking effect. After this, he never had any farther Trouble of the like Nature.

BISHOP Ridley, being settled at Fulham, employed all the time, which remained, after the Discharge of the important Duties of his high Function, in the Studies of Religion, and the Instruction of his Domestics. As soon as he was up in the Morning, he employed near an Hour in his Closet, in Prayer and Meditation; then he betook himself to his Studies till ten; at which Hour, the public Service for the Morning was always read in his Family. When Prayers were ended, he used to read them a Lecture on some part of the New Testament, beginning at the Acts of the Apostles, and so going on through all St. Paul's Epistles. He also used often to expound to his Servants the hundred and first Psalm, and

and thence to admonish them, what they ought to be, and what he expected from all, who continued in his Service. On such of them, as could read, he bestowed New-Testaments, hiring them to get some of the principal Chapters by heart. When his Lecture was ended, he went to Dinner; and within an Hour after that, returned to his Study; where he continued, unless called away by Business, till five, the usual Hour for the Afternoon Service. When that was finished, he supped; and an Hour after, he returned the third time to his Studies; and at eleven, as soon as he had performed his private Devotions, he retired to rest. This was his constant way of living; and his Family was so well ordered, that it seemed a Nursery of Piety and Virtue, and an exemplary Pattern of Religion, Sobriety, and Industry to all, whom they convers'd with.

In July, this Year, *Hooper* was by the King nominated to the Bishopric of Gloucester: But being possessed with unaccountable Prejudices, against wearing the Episcopal Vestments, he solicited Archbishop *Cranmer*, to dispense with him in it. The Archbishop, who was well aware, what mischievous Consequences might flow from so ill a Precedent, gave him a positive Denial; and yet, not being willing to let the Church lose the Benefit of the Labours of a Person so valuable in other Respects, on Account of such groundless Scruples, he requested Bishop *Ridley*, to confer with *Hooper* about it, and endeavour to give his weak Conscience Satisfaction. Bishop *Ridley* readily complied with his Request, and argued the Point with *Hooper* at large: but so great was his Obstinacy, that all this most learned Prelate could say, had no effect upon him. His Objections were exceeding weak and trifling, and most unworthy

worthy of so great a Man; and the Principles, of which he acted, were intirely destructive of all Church-Authority, and all Decency and Order in the public Worship of God. Besides, this unseasonable Contest in the Church, gave great Cause of insulting to the *Romanists*; and laid a dangerous Stumbling-Block before many, otherwise well inclined to the Reformation. He delivered his Scruples in Writing to the Council, who gave them to Bishop *Ridley*, to answer: but *Hopper* continued still unsatisfied notwithstanding; upon which, he was, for his Stubbornness, committed to the *Fleet-Prison*. But afterwards, both *Bucer* and *Peter Martyr* declaring against him, and pressing him to a Compliance, he submitted, and was consecrated Bishop.

IN June, this Year, Bishop *Ridley* visited his Diocese, and made a strict Inquiry, into the Lives and Conversation, the Regularity, and sound Doctrine of his Clergy; and also, whether they resided on their Cures, and kept their Chancels and Parsonage-Houses in good Repair. He inquired farther of all unlawful Conventicles of *Anabaptists*, and other Enemies of the Church; of all Opposition to the Book of Common-Prayer; of Marriages within the prohibited Degrees; of the Neglect of Catechising, the observing *Popish* Superstitions, and the Abuse of charitable Legacies: He took great Pains to rectify every thing, which he found amiss, and to suppress all Remains of the *Popish* Ceremonies and Fooleries.

HE had, not long before, receiv'd a Letter, in the King's Name, injoyning him, to see, that all Altars in his Diocese were taken away, and Tables put in their Room: And believing, that this might be a very serviceable Expedient, towards bringing the People off from the *Popish* Notions of the corporal Presence

Presence, and propitiatory Oblation of the natural Body and Blood of Christ, for the Sins of the Dead and Living; he complied with this Order, without the least Reluctance. And afterwards, when a Contest arose, concerning the Form of the Lord's Board, whether it should be made in resemblance of an Altar, or like a Table, he declared for the latter Form; and gave a Precedent of it, in his own Cathedral of St. Paul's.

In September, 1552, being at his House at Hadham in Hertfordshire, he went to wait upon the Lady Mary, who was then at Hunsden, about two Miles off; and offered his Service, to preach before her the next Sunday. At this her Countenance changed, and she continued Silent for some time: At last she recovered her self, and told him, that the Doors of the Parish-Church should be open, and he might preach, if he pleased; but that neither her self, nor any of her Family, would come to hear him. To this he replied, *I hope, Madam, you will not refuse to hear God's Word.* I cannot tell, answer'd she, what it is, which you call God's Word: That is not God's Word now, that was God's Word in my Father's Days. The Word of God, replied the Bishop, is the same in all Times; but it is now better understood, and practised, than in some former Ages. At this she flew into an immoderate Passion; and told him, with a great deal of Warmth, You durst not for your Life have vouch'd that to be God's Word, in my Father's Days, which you now preach; and as for your new Books, I thank God, I never read any of them, nor ever will. She added a great many bitter Reproaches on the reformed Church of England, and on the Laws made in her Brother's Majority; and she said, she did not think her self bound to obey them, till the King was of Age, and

and enjoined her. After which, she asked the Bishop, if he was one of the Privy-Council; and he answering in the Negative, she replied, *You might well enough, as the Council goes now.* And then she took her Leave in this manner, *My Lord, for your Kindness in coming to see me, I thank you; but for your offering to preach before me, I give you no Thanks at all.* Then the Bishop was conducted into the Hall, and desired to drink; which he had no sooner done, than he immediately corrected himself, and with a great Concern cried out; *Surely I have done amiss; for I have drank in that place, where God's Word hath been rejected; where as, if I had remembred my Duty, I ought to have departed instantly, and to have shaken off the Dust of my Shoes, for a Testimony against this House.* These Words he uttered with such Vehemence, that some of the Hearers afterwards confessed, that their Hair stood upright on their Heads through Terror. The Bishop returned home very melancholy; and from this Interview seems to have contracted such a Prejudice against the Princes, as made him afterwards concurr the more readily with the Measures taken for her Exclusion.

IN the beginning of the Year 1553, Bishop Ridley preached before the King, who now began to decay apace, at *Westminster*. The Subject he chose to discourse upon, was Charity; and he, in very moving and affecting Terms, press'd the King, to take care, that a constant and settled Maintenance should be provided for the Poor. This Discourse made so great an Impression on the young King, that he sent for the Bishop; and after he had commanded him, to sit down, and be covered, returned him his hearty Thanks for his good Exhortation; and desired him, to communicate to him his Opinion, what would be the best

best Expedient, effectually to bring to pass so great and good a Design. The Bishop was very much pleased, to find the King's Inclinations so forward; and, with Tears of Joy, told him, that the *London Poor*, by reason of their great Numbers, stood in need of his more immediate Concern; and that he would therefore advise him, to order Letters to be wrote to the Lord Mayor and Aldermen, to take this Affair into Consideration, and project a Scheme for the Relief of the Poor, who swarmed in great Numbers about the City. The King approved of this Advice; and ordered Letters, to this Effect, to be forthwith dispatched, before he would permit the Bishop to go out of his Presence.

BISHOP Ridley, furnished with these Letters and Instructions, delivered them to Sir *Richard Dobbs*, then Lord Mayor of *London*; who immediately called together as many of the Aldermen and Common-Council, as were thought fit to be advised with in the present Business; and not only with great Earnestness pleaded the Cause of the Poor, and pressed them to a forward Zeal in this Affair; but introduced Bishop *Ridley*, into the Council-Chamber of the City, to be their Advocate, and to guide and assist himself and his Brethren in their Counsels. After diverse Consultations, they resolved, that a general Contribution should be made by all the wealthy Citizens, to the Advancement of a Work, so highly conducing to the public Good. To this end, they were summoned to their respective Parish-Churches, and there by the Lord Mayor, their several Aldermen, and other grave Citizens, exhorted, to contribute generously and bountifully to this noble Design; and they were urged to it the more earnestly, by setting before them the

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many great Advantages, that the City would reap, if the Poor were removed out of their Streets, Lanes, and Alleys, and bestowed and provided for in proper Hospitals. It was therefore moved, that every Man should signify, what he would give, towards the building and furnishing such Hospitals; and how much they would contribute weekly towards their Maintenance, until they were supplied with a more liberal Endowment. The Motion was readily accepted; every Man subscribed, according to his Ability; and Books were kept in every Ward of the City, in which the Sums, each Person subscribed, were set down; which Books, when the Contribution was finished, being delivered to the Mayor, were by him put into the Hands of the King's Commissioners.

In the Scheme drawn up for the Relief of the Poor, they were ranged under three Divisions: In the first were placed the poor distressed Orphans; in the second, the sick, lame, and infected; in the third the lazy and licentious Vagabonds. For the Orphans Christ's Hospital was provided, where they were furnished with Necessaries, brought up in a religious and virtuous manner, and fitted for some honest Business. The Hospitals of St. Thomas in Southwark, and St. Bartholomew in West-Smithfield, were appointed for the Reception of the wounded, sick, impotent, and maimed: And the King gave his Palace of Bridewell, erected by Henry the Eighth, for the Reception of Vagabonds, sturdy Beggars, and Strumpets; where they were to receive due Correction, and be kept to hard Labour. For the better Endowment of this, and the other Hospitals, and to furnish them with a competent Maintenance, the King dissolved the Hospital, which Henry the Seventh had founded in the Savoy, for the

the support of Pilgrims and Travellers ; but which was now employed to most scandalous Uses, and made a Shelter for lewd and lazy Persons, and the Harbour of Thieves and Vagabonds : And he gave their Lands, amounting to the Value of six hundred Pounds *per Annum*, and all their Furniture, to the City of London, for the Maintenance of these new Foundations.

THE Duke of Northumberland was now the chief Favourite at Court ; and hoped, by his Interest with the King, to raise himself an immense Estate, out of the Spoils of the Church. These sacrilegious Designs Bishop Ridley, with great Courage, opposed ; which caused him to fall under the Duke's Displeasure. But the King was so far from disapproving his honest Zeal, that, a little before his Death, he nominated him to the See of Durham ; to which notwithstanding he was never translated ; the Troubles, which ensued on the Loss of that excellent Prince, preventing it.

ON the decease of the King, Bishop Ridley was so unhappy, as to join the Lady Jane, and by the Order of her Council, to undertake to defend her Title in a Sermon at St. Paul's Cross. And here he employed all his Rhetoric against Queen Mary ; he enlarged on the Calamities, which her Succession seemed to threaten, and the Danger of the established Religion from her Government : He harangued strongly on this Topic, alarming the People's Fears, and giving them an Account of the Conversation, which pass'd between the Queen and himself, in the late Reign, when he offered his Service to preach before her ; and thence he infer'd, that she was unalterably fixt in her Misbelief ; and that nothing could be expected from her Reign, but an utter Subversion of the true Faith, the bringing in a foreign Power to tyran-

nize over them, and the Ruin of all, that the late King her Brother had, with so great Labour and Difficulty, established. This was the only false Step Bishop *Ridley* ever made; the only Blemish in his otherwise-unspotted Character. But this unfortunate Sermon made little or no Impression on the People; the Justice of Queen *Mary's* Title was not to be eluded by such specious Harangues: Notwithstanding the many Fears and Jealousies of the reformed, Conscience prevailed over Interest; and they flocked in to her daily, in great Numbers, till at last all Opposition fell before her.

BISHOP *Ridley* had now considered Matters coolly; and found, that his Passions had been too strong for his Reason, and hurried him into unjustifiable Measures: To make Reparation for which, he resolved to repair to Queen *Mary*, who was then at *Framingham* in *Suffolk*, to throw himself at her Feet, acknowledge his Fault, and submit to her Mercy. But this Submission availed him nothing; for instead of being favourably received by the Queen, he was treated with great Rudeness, spoiled of all his Dignities, and sent Prisoner, on a lame halting Horse, to the Tower.

DURING his Confinement there, Secretary *Bourne*, and Mr. *Feckenham*, who was made Dean of St. Paul's, Dr. *May* being ejected, came to dine with the Lieutenant; and Bishop *Ridley* was purposely invited, that they might have some Conference with him. The Discourse began, about the Definition of an Heretic; whom *Bourne* defined to be, *One, who stubbornly and stiffly maintained an Untruth.* The Bishop told him, he ought to have added, *in Matters of Religion, and which concern an Article of Faith;* for Obstinacy in Untruths of another Nature cannot denominate a Man an Heretic.

retic. To this Bourne assented ; and then Feckenham told them, that a Heretic might rightly be defined, *One, who does not believe, what the Scripture affirms, but obstinately maintains the contrary.* And from this Definition he endeavoured to prove, that the Deniers of Transubstantiation were rank Heretics, since they expressly contradicted so many Texts of Scripture, in which the Bread is called Christ's Body, and the Wine his Blood. The Bishop allowed the Definition to be good ; but put him in Mind, " that all Texts of Scripture " are not to be interpreted literally ; that Christ " calls himself the true Vine, the Door of the " Sheep, and St. Paul says, the Rock was Christ ; " to interpret which in a strict literal Sense, were " extremely absurd and ridiculous ; and that there- " fore, they were not to be deemed Heretics, " who did not allow of the literal Sense, where " there was a Necessity for a figurative Interpre- " tation." Feckenham desired to know, what Ne- cessity there was, for putting a figurative Sense on so plain Words, as, *This is my Body, This is my Blood.* The Bishop replied, " that the Words " immediately following, *Do this in Remembrance " of me,* seemed to require it, and to imply, that " the Elements were only Symbols commemora- " tive of Christ's Body and Blood ; and that they " might as well argue from St. Paul's Words, *We " being many, are one Bread, and one Body,* that " the Bread was transubstantiated into Christ's " mystical Body the Church, as from the Words " of Institution, that it was transubstantiated in- " to his natural Body." Ay, but, says Bourne, *What will you say then to Universality, Antiquity, and Unity, which are all against your figurative Inter- pretation ?* The Bishop answer'd, " that these " were weighty Matters ; that he always labour-

“ ed after Unity, as far as was consistent with  
“ Verity; and that the purest Antiquity, which  
“ he ever highly reverenced, was clear on his  
“ Side; which was sufficient to justify him, in op-  
“ posing the generally-received Notions of the  
“ present Age, if he meant that by Universality;  
“ but if he meant by it the Consent of all Churches,  
“ in all Ages, from the beginning, he was con-  
“ tent to appeal thither, and refer the Issue of  
“ the Controversy to that Determination.

Bourne desired to know, what Authors ever in-  
terpreted the Words of Institution figuratively,  
before Berengarius? The Bishop cited Tertullian,  
who expressly interprets the Words, *This is my  
Body*, thus, *This is a Figure of my Body*; and Ori-  
gen, who says, that the *sanctified Bread*, as touch-  
ing its *Substance*, goes down into the *Stomach*, and  
is cast out into the *Draught*, which it were Blasphem-  
y to affirm of Christ's natural Body; and Gela-  
fius, who saith plainly, *That the Substance of Bread  
remains after Consecration*. Bourne objected, that  
Tertullian and Origen were not Catholic in many  
Points, but had advanced diverse singular and er-  
roneous Notions. The Bishop answered, that no  
Catholic Writer had ever charged either of them  
with any Error, in respect of the Doctrine of the  
Eucharist: And then he cited a Passage from  
St. Austin, in his Book *de Doctrina Christiana*,  
where he is expressly laying down Rules for the  
Interpretation of Scripture; one of which is,  
that where the literal Sense of a Precept seems to  
injoin something unlawful, it must be understood figu-  
ratively; and thence infers, that Christ's Com-  
mand, to eat his *Flesh*, and drink his *Blood*, seem-  
ing in the literal Sense to require a thing unlaw-  
ful and wicked, must necessarily be understood in  
a figurative Sense. Do you then, answered Bourne,

make

make the Sacrament nothing but an empty Figure, as is affirmed in my Lord of Canterbury's Book? I suppose you are no Stranger to the real Author of that Book; for it is commonly reported, that you had the chief Hand in compiling it. The Bishop modestly assured him, "that the Book was composed by a much greater Man than him; and that the Doctrine of the Eucharist was therein orthodoxly stated, in Confutation not only of the Papists, but those, who, in mad Opposition to Popery, ran into the other Extreme he had mentioned: And as for his own part, that he had, in a Sermon at St. Paul's Cross, preached against them, who maintained Doctrines derogatory from the Dignity of the Eucharist." Forty Years ago, said Feckenham, all were of our Opinion in the Doctrine of the Sacrament. They were as unanimous for the Pope's Supremacy, at that time, replied Bishop Ridley. To this Bourne answered, that the Supremacy of the Pope was built only on a positive Law of the Church, but the Corporal Presence was grounded on Christ's own Words. The Bishop shewed him his Mistake, from the Pope's own Decrees, in the Canon Law; where it is said, that the Church of Rome was advanced above all other Churches, not by any Synodical Constitutions, or Decrees of Councils, but by the living Voice of the Lord, when he said to Peter, *Tu es Petrus, &c.* and Subjection to this Supremacy is there required of all, as necessary to Salvation.

THIS was the Sum of the Conference; and when Bourne and Feckenham took their Leave of the Bishop, they assured him, that they would never reveal the Particulars of it, to his Prejudice. The Bishop complained to them, of his Books being all taken away from him; and Bourne promised him, if he would send him a Catalogue of

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of the Books he wanted, that he would do his best to procure them for him.

In the beginning of April, 1554, Bishop Ridley, with Cranmer and Latimer, were removed from the Tower to Oxford, to dispute concerning the Doctrine of the Eucharist. When they came there, they were sent to the common Gaol, called *Bocardo*: But a little before the time fixt for the Disputation, they were parted from each other; and Bishop Ridley was removed to the House of Mr. Irish, then Mayor of the City.

WHEN he was first brought before the Commissioners, which was on Saturday, April 14, there were these three Articles offered him to subscribe;

1. *THE natural Body of Christ, conceived of the blessed Virgin, and his natural Blood, are really present in the Sacrament of the Altar, after the Consecration, under the Species of Bread and Wine.*

2. *AFTER the Words of Consecration pronounced by the Priest, no other Substance doth remain, but the Substance of the Body and Blood of Christ.*

3. *IN the Mass is offered a propitiatory Sacrifice for the Sins of the Quick and Dead.*

THESE Articles he refused to subscribe, declaring them to be gross and dangerous Errors: Upon which they charged him with Inconstancy, pretending, that when he was Bishop of Rochester, he had preached in Defence of Transubstantiation. This he absolutely denied; and challenged them to bring any Person, who would affirm, that he had heard him preach such a Sermon. Then he was asked, whether he would dispute against those Propositions? to which he replied, that he thought it his Duty, as long as God continued his Life, to defend the Truth, both with his Mouth and Pen; but he desired time, to prepare himself for the Dispu-

Disputation, and the use of such of his own Books, as were necessary. This, they told him, could not be granted; and notwithstanding all his Remonstrances of the Unreasonableness of their denial, he could obtain no other Answer but this; that he must dispute on *Tuesday* next, and he might consult what Books he pleased, in the mean time.

ON *Tuesday* the seventeenth of *April*, he was brought to the Divinity-School to dispute. His principal Opponent was Doctor *Smith*; a Man infamous for the frequent Change of his Principles, according as it suited best with his Interest: This Doctor was assisted by *Weston*, *Cole*, *Tresham*, *Oglethorp*, *Harpsfield*, and others. Bishop *Ridley* was used, throughout the whole Disputation, with great Indecency and ill Manners; he was frequently interrupted in the most material part of his Argument, with the loud Clamours of the *Papists*, and tumultuous Outcries of, *Blasphemy*, *Blasphemy*: Reproaches were return'd him for Reasons, and Revilings for Arguments.

HE began, with Reading his Judgment of the three Propositions; which he introduced with a handsome Preface; wherein he protested, "That neither the Fear of Man, nor any of the Terrors of this World, nor any Hopes of Gain or Preferment, had ever had the least Influence, in determining him to that Opinion, which he was then about to declare; but that he was constrained to embrace it, for the Love of the Truth, as revealed in God's holy Word, and contained in the Writings of the ancient Fathers; and that he submitted himself, and his Doctrine, to the Judgment of the Catholic Church." On the two first Propositions, which related to the corporal Presence, his Arguments were much the same with those, which he formerly

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merly produced on this Subject, in his Determination at Cambridge. The third, which affirmed the Mass to be a propitiatory Sacrifice, for the Sins of the Quick and Dead, he charged not only with Error, but Blasphemy, and Impiety; as derogating from the Merits of the Sacrifice of Christ on the Cross, *who made there, by his own Oblation of himself, once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World.* To affirm, that other propitiatory Sacrifices were still to be offered for our Sins, seemed to him, to detract from the All-sufficiency of the precious Blood of our blessed Redeemer: and he thought it besides, a gross and ridiculous Contradiction, to suppose an unbloody Sacrifice to be propitiatory and expiatory; since not only the universal Judgment of Mankind, but the divinely inspired Author of the Epistle to the Hebrews, assure us, that *without shedding of Blood, there is no Remission of Sin.* An eucharistical and commemorative Sacrifice he allowed, and cited the Testimonies of several of the Fathers, who are clear and express for it: but he would not acknowledge any propitiatory Oblation, except that of Christ on the Cross; who by the Body of his Flesh reconciled us to God; and by one Offering purged away our Sins, and made perfect for ever them, that are sanctified.

WHILE he was reading this, he was often interrupted; and at last was forced to leave off in the middle, and give way to Doctor Smith; who began the Disputation, and was seconded by the rest of the Popish Doctors. They, without any Regard to Order or Regularity, broke in confusedly upon one another; endeavouring to overwhelm the Bishop with a Multitude of Opponents, and run him down with Noise and Clamour.

mour. But he was too well vers'd in the Controversy concerning the Eucharist, to be silenc'd by any of them; and answered all their Arguments with great Learning and Judgment: Notwithstanding which, at the Close of the Disputation, *Weston* had the Confidence, to boast of an intire Victory over him; and giving the Signal to the rest, they departed in a tumultuous Manner, crying out, *Victory, Victory, the Truth has prevailed.* To prevent being misrepresented, Bishop *Ridley* drew up a brief Account of the Sum of this Disputation; which, when the *Popish* Controversy was hot, in the Reign of the late unfortunate King J A M S, was reprinted, with his little Treatise of the Lord's Supper, at the Theatre in Oxford.

T H R E E Days after the Disputation, the Commissioners met at St. Mary's; and the Bishop was brought before them, and again required to subscribe; which he still refusing, they proceeded to the Sentence of Excommunication against him, as a convict Heretic. Upon this, he told them, that tho' driven out from their Society, he did not doubt, but his Name was written in Heaven; whither this Sentence would send him, sooner than by the Course of Nature he should otherwise have gone. To which *Weston* profanely replied, *If you go to Heaven in this Faith, then I will never come thither, as I am thus persuaded.* The Bishop soon after wrote to *Weston*, putting him in Mind, how he had promised him, that he should have a farther hearing, and complaining of his being, notwithstanding this Promise, condemned unheard: But no notice was taken of this Letter.

Mr. *Irish*, in whose House he was confined, being a Man of a meek and gentle Disposition,  
used

used him with great Kindness and Civility: but his Wife, who was a bigotted Zealot, and naturally of a morose and savage Temper, took all Occasions to cross and disturb him; and check'd her Husband, for giving him too much Liberty. When he could get an Opportunity to write, without being overlook'd by the Spies, who were thick about him, he employed it in directing Letters to his Brethren in Prison; exhorting them to Constancy in suffering for the Truth, and to seal with their Blood, the holy Doctrine they had preached. He wrote particularly to Bishop Hooper, a Letter of Reconciliation; desiring, that since they agreed in the substantial Points of Religion, all former Differences about Circumstances might be forgotten; and professing, that with his whole Heart he loved him, for his constant and undaunted Profession of the Truth. He wrote also three larger Treatises; the first intitled, *A Lamentation for the change of Religion in England, with a Comparison, between the Doctrine of the Gospel, and the Romish Religion, and some wholesome Instructions to all Christians, how to behave themselves, in time of Tryal.* The second was called, *A last Farewel to all his true and faithful Friends in God, with a sharp Admonition to the Papists;* and the third, *A Farewel to the Prisoners for Christ's Gospel, and to all, who are in exile for the same.*

ON the 28<sup>th</sup> of September, a Commission was sent down to Oxford, from Cardinal Poole, the Pope's Legate, to Brooks, Bishop of Gloucester, White, Bishop of Lincoln, and Holiman, Bishop of Bristol, for the Tryal of Bishop Ridley, and Bishop Latimer, for Heresy: And on the last of the said Month, Bishop Ridley was brought before the Commissioners, then sitting in the Divinity-School. At his Entrance, out of Respect

to

to the Queen's Authority, by which he supposed they sat, he stood bareheaded; but when, upon reading their Commission, he heard, that they were the Cardinal's and the Pope's Delegates, he put on his Cap. This the Bishop of *Lincoln* resented; and admonished him, to shew more Respect to the Cardinal's Birth and great Merits, and to the Authority, with which the Pope had invested him. The Bishop replied, that he was ready to pay all due Respect to the Cardinal's Person, as descended of the regal Blood, and justly esteemed for his great Learning and Virtue; but that when he considered him as the Pope's Legate, he could not shew any Reverence, or Respect, towards him; lest he should thereby seem to countenance the usurped Supremacy of that spiritual Tyrant. Whereupon, after three Admonitions, he still persisting to give the same Answer, one of the Beadles of the University was ordered, to take his Cap off his Head.

AFTER this the Bishop of *Lincoln*, in a long Oration, exhorted him, to recant his Errors, and return to the Unity of the Church, which was founded on St. Peter, and derived by lineal Succession, in the Bishops of *Rome*, down to the present Age; whose Supremacy all the holy Fathers of the Church acknowledg'd: He put him also in mind, that he was consecrated Bishop, according to the *Roman Ordinal*; and that in the Reign of King *Edward*, he had preached up Transubstantiation, and exhorted *Gardiner* to stand resolutely and boldly in Defence of it, against all Opposers. Bishop *Ridley*, in return, told him, "That he knew of no Errors he had to recant, "the whole of his Doctrines and Persuasions in "Religion, being grounded on the infallible Testi- "monies of the Word of God; that the Church  
" was

it was built, not on St. Peter's Person, but on his Confession; and that, tho' many honourable Titles were, in the Writings of the Fathers, given to the See of Rome, it was not on Account of any such Primacy, as was now claimed by the Pope; but because Rome was the Imperial City, and its Bishops as remarkable in those early Ages, for the Purity of their Doctrine, and Sanctity of their Lives, as they were now infamous for the contrary." He confessed, that he had indeed been once of their Persuasion; but "that That was no more a Reason, why he should always have continued so, than St. Paul's having once persecuted the Christians was, why he should for ever have remained a Persecutor." He denied the Charge of having preached up Transubstantiation, or exhorted Gardiner, to defend it; and gave them a true Account of the whole Affair, which was this. Gardiner and he were in Commission, to examine some Anabaptists in Kent; who, among other wild and extravagant Doctrines, advanced some dangerous and blasphemous Positions concerning the Sacrament of the Altar, which they profanely called, the Sacrament of the Halter, with many other such irreverent and impious Speeches: Against these Wretches, he exhorted Gardiner to defend the Doctrine of the Eucharist; and in Opposition to them, he had strenuously asserted the high Dignity of that holy Sacrament: and what he had then said, concerning the real and spiritual Presence of Christ, to all worthy Receivers of the sacred Symbols, they now perverted, as if he had spoken it of the corporal Presence by Transubstantiation.

AFTER this Reply of Bishop Ridley's, the Bishop of Lincoln returned to his Oration; and having harangued on the Visibility of the Catho-

lic Church, and endeavoured to shew, that the Pope's Supremacy was not at all inconsistent with the just Rights of the supreme civil Power; he again exhorted him, to return to the Unity of the Church, and acknowledge the Authority of the Pope to be justly restored, as the whole Realm had already done. Bishop Ridley answered, " That in the Controversies of Religion, he had guided himself by the excellent Rule of *Vincenius Lirinensis*; which is; where one part of the Church is infested with Heresy, to prefer the whole before that part; and if the greatest part of the Church be corrupted, to prefer the Doctrines of the ancient Church, to those of the present; That he had impartially examined the Romish Doctrines, by the Doctrines of the primitive Church; and found, they had so far degenerated from the true primitive Christianity, that he could not safely continue in their Communion; that the Catholic Church was not to be confined to *Rome*, and those in Communion with her; but that wherever the Doctrine of Christ was truly preached, and his Sacraments duly administered, as they were in the reformed Church of *England*, there was a sound part of the visible Catholic Church; and that those, who obstinately retained their novel Corruptions, and rigorously imposed them on others, were the Persons, who broke the Unity of the Church, and who ought to retract their Errors, and repent of their Schism.

This so exasperated them, that breaking off all farther Conference, they told him, that they came not there to dispute, but to hear what Defence he could make against the Articles, whereof he stood accused; which were; that he had openly defended and maintained, at *Oxford*, and in

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many other Places, that the natural Body of Christ  
is not really present in the Eucharist after Consecration; that the Substance of Bread and Wine  
still remaineth; and that in the Mass is no proprie-  
tary Sacrifice for the Quick and Dead; which  
Assertions were false, heretical, and contrary to  
the holy Catholic Faith. Bishop Ridley desired,  
that he might be allowed time to consider, what  
Answer he should return; which he would do, if  
they pleased, the next Day. They told him, they  
expected an immediate Answer; but that he should  
notwithstanding add, diminish, or alter any par-  
ticular of it, on the Morrow, according as he saw  
it expedient. The Bishop replied, that the like  
Promise had been made him, at the public Dispu-  
tations, and yet afterwards violated: For which  
Cause, he could not depend upon their being sin-  
eere with him now; and that he would desire  
leave to speak but three or four Words. The  
Bishop of Lincoln still pressed him, to give a di-  
rect and immediate Answer, affirmatively, or ne-  
gatively, to the Articles alleged against him,  
and told him, that instead of three or four Words,  
he should the next Day be heard forty. Upon  
which, having first entred his Protest against the  
Authority of the Pope, and declared, that he did  
not intend, by answering to the Charge, to ac-  
knowledge, that they had any just Power, as De-  
legates of the Bishop of Rome, to sit in Judgment  
over him; he replied in the following Manner.  
“ That, as to the first Article, he stedfastly believed  
“ the real Presence of the Body and Blood of Christ  
“ in the Eucharist, by Grace and Efficacy, strength-  
“ ening and refreshing the Souls of all worthy  
“ Communicants, and nourishing them to everlast-  
“ ing Life; But that he denied such a gross Kind  
“ of Presence, as the Patrons of Transubstantiation  
“ asserted.

"asserted." As to the second, "That after the Consecration, the Bread and Wine cease to be common Bread and Wine, and become not only commemorative Figures of Christ's Body and Blood, but means of Grace, effectually conveying to the Souls of the Faithful, all the Benefits of Christ's Body broken, and his Blood shed for us; but that the true and natural Substances of Bread and Wine do still remain." To the third, "That Christ, on the Cross, made one perfect Oblation for the Sins of the World, which cannot be reiterated; and that the Communion was an Eucharistical, but no propitiatory, Sacrifice." These his Answers were set down by the Notaries; and when they had acquainted him, that he must attend them again, the next Day at eight, in St. Mary's Church, and that, in the mean time, he might write his Mind more fully concerning the Articles laid to his charge; they remitted him into the Mayor's Custody.

THE next Morning, he was again brought before them, and required to give in his Answer to the Articles alleged against him; upon which, he took a Sheet of Paper out of his Bosom, and began to read it; but the Bishop of Lincoln ordered one of the Beadles, to take it from him. Bishop Ridley complained of this hard Usage; but they told him, they would know the Contents of the Paper, before they suffered it to be read. When they had perused it, the Bishop of Lincoln said, it was not fit to be read, in the Audience of the People, it contained so many Blasphemies; To which Ridley replied, that, except two or three Lines, there was nothing in it, but Passages collected from the Writings of the Fathers, for the Confirmation of his Doctrines. But all he could plead was in vain; for they would not suffer the Paper to be read, but still required him,

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to answer to the Articles: He said, he had given them his Answer in Writing, and had nothing farther to urge.

Then the Bishop of Gloucester began to exhort him; intreating him, not to rely too much on his frail Understanding, nor be wise in his own Conceipt, but to submit his private Judgment to the Authority of the Church; adding, "That the Reformation was built on a very weak and sandy Foundation: *Latimer* pinning his Faith on *Cranmer*, *Cranmer* on *Ridley*; and he relying on his own fallible Reason, and singular Fancy; that he pretended indeed, to quote the Scriptures, Fathers, and Councils; but that in interpreting them, he would be guided only by his own prejudiced Judgment; that a heavy Woe was denounced by God, against all such self-sufficient Persons; that the *Arians*, and all other Separatists, had ever pretended to have the Scriptures on their side; and that if an Appeal was allowed in Matters of Faith from the Tribunal of the Church, there would be no end of Controversies, and Heresies would multiply *in infinitum*." Bishop *Ridley* began to reply, but was not suffered to proceed: and being pressed and intreated to recant, he bravely declared, "That the Religion which he professed, was grounded on the Word of God; and therefore he could not, without committing a gross Sin against his Creator, and without the extreme Peril of his own Soul, renounce or deny it." Then he desired, that according to their Promise the Day before, he might be permitted to give in his Reasons, why he could not, with a safe Conscience, admit of the Pope's Authority: To which the Bishop of *Lincoln* answered, that he had promised him indeed, when he

desired to speak three or four Words the Day before, that he should this Day be allowed to speak forty, and that he would be as good as his Word; but that he should not be suffered to speak a Syllable more, than the Number prescribed in that Promise. Accordingly, when Bishop Ridley began to speak, before he had finished his first Period, they cried out, that the Number was expir'd, that he had been heard forty Words, according to Promise; and compelled him to be silent.

AFTER this, Sentence was pronounced against him; the effect of which was, to declare him an obstinate and incorrigible Heretic, and to adjudge him to be degraded from his Episcopal, and all other Ecclesiastical Orders, to be excommunicated *majori excommunicatione*, and to be deliver'd over to the secular Power, to be punish'd according to Law.

ON the fifteenth of October, the Bishop of Gloucester, attended by the Vice-Chancellor, and other Heads of Colleges, came to the Mayor's House, where Bishop Ridley was confined; and offered him the Queen's free Pardon, on Condition of his Recantation: But he told them, that he had declared his Mind fully before; that he was not to be moved from the Profession of the Truth, by any Terrors of this World; and that he was ready, to seal the Doctrines he had preached, with his Blood, whenever it should please God, to call him to that Tryal. Upon which, the Bishop of Gloucester proceeded to degrade him from the Dignity of Priesthood; for he pretended, not to allow him to be a Bishop; and having, by force, put the Popish Vestments upon him, (he all the time protesting against their Proceedings, and the usurped Authority of the Pope, by whose Com-

mission they acted) they performed all the usual Solemnities of the Degradation of a Priest. Some were for having him gagged, that he might not speak against the Pope; at which he shook his Head, and fighed: And when they came to that part of the Solemnity, where they pretended to deprive him of the Office of preaching the Gospel, he meekly lifted up his Eyes to Heaven, and said, O Lord God, forgive them this their Wickedness. When they had ended, he desired leave to speak; but the Bishop of Gloucester told him, that he was out of the Church, and it was unlawful to hold any Conference with him. Then, said he, since you will not vouchsafe to hear me, I refer my Cause to my heavenly Father, the just and righteous Judge. When they were going away, he intreated them, to intercede with the Queen, in behalf of those poor Men, who having taken Leaves from him, were ejected by Bonner, and more particularly for his poor Sister, whom that ungrateful Man had spoiled of all she had in the World. He told them, he had drawn up a Supplication to her Majesty in their behalf, which he read to them; and when he came to that part, which related to his Sister, he could not speak for Tears. When he had done weeping, he read the rest of the Petition, and the Bishop of Gloucester, who was much affected with it, told him, that his Request was so reasonable and just, that himself would speak to the Queen about it; and that he did not doubt, but he should prevail. But this he was mistaken; for if either Justice, or Gratitude, could have availed anything with that misguided Prince, she would have remembered, how Bishop Ridley had interceded for her, when King Edward seemed resolved to come to Extremities with her, on Account of her obstinate Aversion.

Aversion to the Reformation ; and would never have suffered him, who preserved her Life, to lose his own, by so unrighteous a Sentence.

BISHOP Ridley, tho' the next Morning was appointed for his Execution, did not abate any thing of his usual Clearfulness : He washed his Beard, and his Feet ; and as he sat at Supper, told them, that he invited them all to his Wedding ; and particularly wished, that his Sister would attend him. His Discourse was so moving, that Mrs. Irisa, who before had always used him roughly, could not refrain from Tears. The Bishop bad her not mourn for him ; for tho' his Breakfast was sharp and painful, yet he did not doubt, but his Supper would be sweet and pleasant ; and that they, who wept for him, did not love him, but envied his Felicity. When they arose from Table, his Brother-in-Law offered to watch with him all Night ; but he refused it, assuring him, that he intended to go to Bed, and should sleep as quiet and undisturbed, as ever he had done in his whole Life.

THE Place appointed for the Execution, was on the North side of the Town, over-against *Baliol College* ; whither Bishop Ridley was conducted by the Mayor and Bailiffs. As he passed by *Bo-cardo*, he looked up, in hopes of seeing *Cranmer* at the Window, and taking his Leave of him ; but the Archbishop being then engaged in a Dispute with a Spanish Fryar, could not attend there. When he came to the Stake, he stood with his Hands and Eyes lifted up towards Heaven, and prayed a short space : After which, spying Bishop *Latimer*, who was to be burnt at the same Stake with him, he ran to him, embraced and kissed him, and with a cheerful Countenance exhorted him, to be of good Courage ; for God would

## **LXXXVIII** The L I F E of

would either asswage the Fury of the Flame, or give them Strength to abide it. Then he went to the Stake, and kissed it ; and kneeling down, prayed earnestly to God, that he would enable him to endure with a Christian Fortitude that fiery Tryal ; and blessed his holy Name, that he had been pleased to call him to so great an Honour, as to suffer for the Truth. This Prayer ended, he arose, and talked in private with Bishop Latimer, till the Sermon, appointed to be preached at their Execution, was to begin.

THE Preacher was Dr. Smith, whose Inconstancy and unsettled Principles I have before taken notice of ; and the Text he chose for this Occasion, was, *i Cor. xiii. 3. Though I give my Body to be burned, and have not Charity, it profiteth me nothing.* The Sum of his Discourse was, to shew, " That it is the Goodness of the Cause, and not the Nature of the Suffering, which constitutes a Martyr ; that to expose one's self to Death in a bad Cause, was a kind of Self-Murder ; and that the Persons there under Sentence, being to suffer for their Opposition to the Catholic Faith, were desperate Destroyers of their own Lives, and not Martyrs." Then he began to rail in a very indecent manner, calling them Heretics, Zwinglians, Enemies to the Faith of Christ, and Schismatics from his Catholic Church. In the close he seemed to grow cool again, and in a mild manner intreated them, to retract their Errors, return to the Church, and save their Lives and Souls, which were else both devoted to Destruction. This Harangue was very short, not lasting above a quarter of an Hour.

WHEN the Sermon was ended, Bishop Ridley, and Bishop Latimer, on their Knees requested Leave, to speak a few Words in Answer to it.

But

But this was not allowed them ; and the Bailiffs, and Dr. Marshall the Vice-Chancellor, ran hasty-  
ly to Bishop Ridley, and stopping his Mouth with  
their Hands, told him, that if he would revoke  
his erroneous Opinions, he should not only have  
liberty to speak, but have his Life also ; but that  
otherwise, they would not hear him. To which  
he replied, that so long as the Breath was in his  
Body, he would never deny the Truth of Christ ;  
that he resign'd himself to the Will of Almighty  
God, and committed his Cause to his righteous  
Judgment.

THEN they were ordered, to undress themselves,  
and make ready for the Fire ; which they accord-  
ingly did. Bishop Ridley took off his Gown and  
Tippet, and gave them to his Brother-in-Law, who  
had staid at Oxford all the time of his Im-  
prisonment, on purpose to supply his Wants, and  
furnish him with Necessaries. He gave away  
other small Presents to the Gentlemen there at-  
tending, to keep in Memory of him ; and when  
he was stripped to his Shirt, he lifted up his  
Hands, and said : O heavenly Father, I give thee  
most hearty Thanks, for that thou hast called me to be  
a Professor of thy Truth, even unto Death ; and I  
beseech thee, O Lord God, to have Mercy on this  
Realm, and deliver it from all its Enemies. Then  
he recommended the Cause of his Sister, and his  
poor Tenants, to the Lord Williams, who pro-  
mised to serve them to the utmost of his Power.  
After this he was fastened to the Stake, and a  
Bag of Gunpowder tied about his Neck. By  
reason of the ill making of the Fire, his nether  
Parts were quite consumed, before the Flame  
reached his upper ; which grievous Torture he  
endured with the Constancy and Fortitude of a  
primitive Martyr. At last one of the Standers-by  
pulled

pulled off, with his Bill, some of the uppertmost Faggots, and gave vent to the Flame; Bishop Ridley in the mean time praying to God, to have Mercy upon him, and to receive his Soul. When the Flame reached the Gunpowder, he expired, and fell down over the Chain into the Fire. The great Station he had formerly been in, the many excellent Virtues he was endow'd with, and the singular Learning, for which he was noted, could not but heighten the Melancholy of this dismal Spectacle; and extorted Tears from his very Enemies. The Lord *Dacres*, who was his Kinsman, offered the Queen ten thousand Pounds, to save him from the Stake: But she refused it, and would hear of no Intercession for him; *Gardiner* and *Bonner* having made her inflexible, and deaf to all Petitions for Mercy.

AND now, let us take a brief View of the many eminent Graces and Virtues of this most worthy Prelate, and illustrious Martyr.

NATURE had enrich'd him with the most exquisite Abilities and Endowments; he had a clear Apprehension, a prompt Wit, an acute Method of Reasoning, a pregnant Invention, a graceful and ready Utterance, and a strong and lively Memory. His unwearyed Application to his Studies, while at Cambridge, and his great Proficiency in Philosophy and Divinity, were the Subject of universal Admiration. He set himself particularly, with all possible Seriousness and Industry, to read and understand the holy Scriptures; and above all peculiarly studied St. Paul's Epistles, which he could repeat by Heart, in the original Greek. In the Pulpit he distinguished himself, by the Clearness and Perspicuity, the Beauty and Exactness, of his Discourses, and by the great Insight he gave his Audience, into the true Sense of the most difficult

ficult Passages of Scripture, in expounding which, there were none, who could go beyond him, and few, who came near him. He reproved the Vices of those Times, with the greatest Impartiality, and yet with that sweetness, and tenderness, that gentle and mild Insinuation, that the most obstinate Offenders could not but love, and thank him, for his charitable Corrections and Admonitions. His Humility was as great, as his Learning; he was a Stranger to all Ostentation and Vain-glory, and abhorred no Vice more, than Pride and Self-sufficiency. His Letter to Bishop Hooper is a lasting Monument of his wonderful Humility, Meekness, and Modesty; in which, he so far extenuates the faulty Obstinacy of that mistaken Man, as to chuse rather to charge himself with Folly, than to seem, at that Juncture, to lay the least Blame on one, who was a Prisoner for the common Faith.

WHEN promoted to the See of Rochester, and afterwards to that of London, tho' it might seem requisite for him, to have entred into a married State; that his domestic Affairs, and Household Cares, might be the better discharged, and look'd after; yet he chose, rather to confide intirely in the Honesty and Industry of his Servants, than to divorce himself so much, from his beloved Studies, and private Exercises of Religion; as he fore-saw, a conjugal State would require. He is indeed reckon'd by Sanders, in his Book *de Schismate Anglicano*, among the married Clergy; But no Regard is to be had to that Author, in any thing; his whole Book being stuffed with false and idle Tales, and the most groundless and absurd Calumnies on the reformed Church of England. I HAVE before taken notice of his regular Economy, his constant Devotion, his diligence in

in Preaching; his Zeal, not only against Popery, but against all dangerous Deviations into the contrary Extremes, and his brave Opposition to the sacrilegious Designs of some of the leading Men at Court; and shall therefore add nothing farther on those Heads.

THE Irregularities of his Clergy, which were much increased, by the Connivance, not to say Example, of his Predecessor *Bonner*, he corrected sharply; and tho' it created him no small Envy and Opposition, went through with it, severely and impartially; suspending and discharging those, whom no Exhortations and Admonitions could reclaim. He neither feared or spared the greatest, nor overlook'd and despised the meanest. In all the course of his Life, he shewed himself of too brave a Spirit, to be awed from a faithful and conscientious discharge of his Duty, by any Terrors or Threatnings; and of too generous a Heart, to be bribed from it, by any temporal Interest, or the most large and tempting Promises.

If in any thing he seems to have fallen short of so fair a Character, it was, in his Conduct on the Death of King *Edward*; when he preached so strenuously against the Succession of the Princess *Mary*: And yet, even in this, much may be said in his Vindication. The Marriage of that Lady's Mother with King *Henry* was evidently contrary to the Law of God, as interpreted by the universal Consent of primitive Antiquity; and in consequence thereof, her Birth was to be look'd on as incestuous, and her pretended hereditary Right as absolutely null and void. She could indeed claim by a parliamentary Right; but of the Validity of that Right, and whether it could not be legally set aside by King *Edward*'s Will, was the Province of the Judges and Councillors, not the

the Bishops, to determine : And it is no great Wonder, that a Man of Bishop Ridley's Humility, should resign his own private Judgment to their Authority, in an Affair, which lay so entirely within their Sphere, and was altogether foreign to his own.

His Charity kept pace with, if it did not rather exceed, his other Virtues : And whatever he could spare from Charges absolutely necessary, he set apart for pious and charitable Uses. He was continually exciting the Rich to Acts of Mercy, and Liberality ; and to lay out the Superfluities of their Estates, in cloathing the Naked, feeding the Hungry, relieving the Sick, and refreshing the Bowels of the Poor. He would often visit the Hospitals, and contributed liberally to the poor, miserable Objects of Charity, there under Cure ; and when he took any Persons with him, whose Circumstances would not allow them to give, as generously as he did, he would, before they came out, privately supply them with Money, that they might be able to contribute, in as ample a manner as himself. He was very kind and liberal to the Exiles at *Frankfort*, and other foreign Parts, in the Reign of Queen *Mary* ; and when he could spare any thing from his own necessary Expences, being then in Prison, he sent it over to them, for the Relief and Support of the poor destitute Sufferers, sojourning there amongst them. And when those unhappy Differences broke out, about the use of the Liturgy, he wrote a very moving Letter, exhorting them to adhere stedfastly to the Form of public Worship prescribed in that excellent Book ; expressing the utmost Astonishment at the Rashaes and Presumption of Mr. *Knox* and his Party ; and challenging them, to shew any Particular, contrary

to the holy Word of God, in the whole *English* Liturgy ; the Purity and Perfection of which, he every Day expected, to be called to confirm with the Testimony of his Elbow.

To sum up the whole of his Character in few Words - He had the good Nature of a Gentleman, the Eloquence of an Orator, the Acuteness of a Scholar-man, the Profoundness of a Philosopher, the Wisdom of a Counsellor, the Fortitude of a primitive Martyr, the Zeal of an Apostle, the Mortification of a Recluse, and the Charity and Piety of a Saint.

He was the Delight of the City, Court, and Country, and the Admiration of his own Age ; and those noble Foundations of *Christ-Church*, St. *Thomas*, and St. *Bartholomew*, will be his lasting Monument, and make his Memory precious to all succeeding Generations.

**D**OMINUS HONOR A GOOD RICH

**B**EST OF THE WORLD

**T**HE FATHER OF THE CHURCH

**C**HRISTIANITY

**S**ANCTUS THOMAS

**A**POSTOLUS

**P**ROPHET

**M**ARTYR

**E**STATE

**W**ISDOM

**F**ORTITUDE

**C**HEAR

**ME**

**THOMAS**

**BAROLOMEUS**

**CHRISTOPHER**

**PAULUS**

**JOHN**

**MATTHEW**

**MARK**

**LUCAS**

**JESUS**

**CHRIST**

**ALMIGHTY**

**GOD**

**AMEN**

to the world of God, and to the world of men  
eternally; the power and the passion to which he



The Mortification of the Corpse

# LIFE

Dr. THOMAS GOODRICH,

Bishop of ELY.



HIS worthy Prelate was descended from an ancient and wealthy Family; and was born at Kirby in Lincolnshire, and educated at Corpus-Chrissi-College in Cambridge. He took his first Degree in Arts, in 1510, the same Year with Cranmer, and Latimer; commenced Master in 1514; and in 1516, was Proctor of the University. He applied himself to his Studies with unwearyed Industry; and acquired a great Reputation, for his uncommon Proficiency, not only in Divinity, but in the Knowledge of the Civil and Canon Law. His great Merit soon recommended

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commended him to the Favour of King *Henry*, who sent for him to Court, advised with him in the most difficult Affairs of State, and employed him in frequent Embassies to foreign Princes. In his Reign he commanded Doctor of Laws; and on April 19, 1534, was consecrated Bishop of *Ely*, in Archbishop *Cranmer's* Chapel at *Canterbury*. He continued Bishop of that Diocese above twenty Years; and finding the Palace at *Ely* old and ruinous, at his own Charge repaired and beautified it, and built a spacious and magnificent Gallery on the North-side of it. He was a great favourer of the Reformation, and on account of his singular Learning, was consulted with, and employed in the most important Affairs relating thereto. He had a great Hand in drawing up the *Necessary Institution of a Christian Man*; (for a more particular Account of which Book, see the Life of Archbishop *Cranmer*. p. 11, 12.) And was a zealous Promoter of pure Religion, and a Patron to all learned Men, who, he thought, might be of Service, towards the Abolition of the Papal Tyranny and Superstitions, and the Restitution of true primitive Christianity. Among these he had a particular Esteem for Dr. *Richard Cox*, whom he made his Chaplain, and by his Interest at Court, prevailed to have the Education of the young Prince *Edward* committed to his Care.

AFTER the Death of King *Henry*, he was found so serviceable in promoting the regular Progress of the Reformation, and so useful a Counsellor in all difficult Affairs both of Church and State; that it was thought necessary to bestow a suitable Reward on him, for his great Services. Accordingly he was sworn into the Privy-Council, and in 1553 was made Lord Chancellor of England. He is, on this Occasion, much abused

by Dr. Burnet; who, not content with a large Invective against him, for accepting a Post, so inconsistent with the Function and Duty of a Clergyman, as he pretends, goes on to load his Memory, with a heavy Accusation of Inconstancy in Religion, turning with every Tide, and resolving not to suffer for the Reformation in Queen Mary's Reign. But this is a most malicious and groundless Charge, a base and unworthy Slander, on a Person, to whom our reformed Church is so much indebted: And had Dr. Burnet been but as free from those Crimes, as the worthy Prelate, whom he so scurrilously reflects on, he had left a much fairer Character behind him, and been in greater Repute with impartial Posterity, than he is now ever like to be.

BUT to return to Bishop Goodrich. While Chancellor, he was admired by all, for his impartial distribution of Justice; he had the Blessings and Prayers of the Poor, and the Favour and Esteem of the Rich: His greatest Enemies could not but acknowledge him gentle, just, and gracious; and his most intimate Friends, when they brought a bad Cause before him, found him inflexible, severe, and unprejudiced. Having a great Esteem of Bishop Day's Learning, he laboured earnestly to reduce him from his Prejudices, and dispose him to a favourable Opinion of the Reformation; but could do no good on a Man so wilful and obstinate. He was one of those, who drew up that excellent Book, *The Reformation of the Ecclesiastical Laws*: And at the Request of King Edward, put the great Seal to the Instrument for the Succession of the Lady Jane Grey. This was the Reason, why upon the fall of that Lady, the great Seal was taken from him, within two Days after Queen Mary came to London.

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And tho' it was thought fit, for the present, to let him enjoy the Benefit of the general Pardon; yet there is no Question to be made, but that he would, amongst the rest of the Martyrs, have been brought to the Stake for his Religion, had it not pleased God to prevent it, by taking him to himself, on the tenth of May, 1554. He died at Somersbam, of the Stone, and lies buried in the middle of the Presbytery. On his Tomb is this Inscription,

**T**HOMAS GOODRICHUS, annis plus minus  
20 hujus Ecclesiæ Episcopus, hoc loco sepultus est.  
*Duobus Angliæ illustrissimis Regibus, variis & Religio-*  
*nis & Rei-publicæ muneribus, pergratus fuit:*  
*Foris enim apud exteriores principes sæpe legatus;* domi  
quidem, cum Regi Edvardo, ejus nominis Sexto,  
aliquandiu Consiliarius extitisset, Magnus tandem  
factus Angliæ Cancellarius: Chariorne Principi  
propter singularem Prudentiam, an amabilior popu-  
lo propter Integritatem & Abstinentiam fuerit, ad  
judicandum est perquam difficile.

Thus Englished by Bishop Godwin;

**T**HOMAS GOODRICH, for twenty Years  
Bishop of this Church, lies buried in this Place; a  
Man very acceptable unto two noble Kings of this  
Realm, for many Actions both concerning the Church  
and Commonwealth: For abroad he was employed in  
frequent Embassages to foreign Princes; and at home,  
after he had been of the Privy-Council awhile unto  
King Edward, the Sixth of that Name, he was  
made at last High-Chancellor of England. Whether  
he were more dear unto his Prince for his singular  
Wisdom, or more beloved of the Commonalty,  
for his Integrity and Abstinence, it is even very hard  
to say.

**T H E**



THE LIFE

# LIFE OF Dr. HENRY HOLBECH,

## Bishop of Lincoln.



E was born at Holbech in *Lincolnshire*, and educated in the University of *Cambridge*, where he commenced Doctor of Divinity in 1535. He seems to have been but of mean Parentage, and to have taken his Name from the Place of his Nativity, it being sometimes wrote *Henry Rands of Holbech in Lincolnshire*: But his Learning and Piety have acquired him a Name much more illustrious, than the greatest Titles de-

c      *The LIFE of, &c.*

rived from a long Race of noble Ancestors. In the Reign of *Henry the Eighth*, *Anno 1535*, he was made Lord Prior of *Worcester*; and in 1541, on the Erection of the new Cathedrals, was the first Dean there. He was a great Favourite of Bishop *Latimer*, at whose Recommendation he was consecrated Suffragan Bishop of *Bristol*, on the twenty-fourth of *March*, 1537. In *June 1544*, he was prefer'd to the See of *Rochester*, and translated from thence to *Lincoln*, in 1547. He was one of those Divines, whom that great Patron of Learning, Archbishop *Cranmer*, had a particular Respect for; and was of much Use in reforming and settling the Church. He lived but a short time, after his Promotion to the See of *Lincoln*; for in the beginning of *August*, 1551, he departed this Life, having scarce enjoyed that See five Years.





# THE LIFE OF

## Dr. JOHN SKIP, Bishop of *Hereford.*



E was brought up in Gonville-Hall in Cambridge; and acquired so great Reputation for his Learning and Piety, that he was nominated to a Fellowship in Cardinal Wolsey's new Foundation at Oxon; but he refused to accept it. He took his first Degree in Arts in 1515, commenced Master in 1518, Bachelor of Divinity in 1533, and Doctor in 1535. Being one of the most celebrated Preachers of his time, he was often appointed to preach at Court. Queen Anna Boleyn had a particular Respect for him, and made him

first her Chaplain, and afterwards her Almoner; In which Station, he was very serviceable, in recommending many poor Students to her Charity, and introducing Men of eminent Learning into her Family, particularly Dr. Matthew Parker, afterwards the most worthy Archbishop of Canterbury. In 1534, he was sent down to Cambridge, to preach against the Pope's Supremacy, and to give Satisfaction to the Scrupulous, concerning the Reasonableness and Equity of throwing off that Usurper's insupportable Yoke. The same Year he was presented to the Vicaridge of Thaxted in Essex; and in 1536, was made Arch-Deacon of Dorset, and chose Master of Gonville-Hall. In 1537, he was consecrated Bishop of Hereford, and continued in that See twelve Years and four Months. He died at London in 1551, in time of Parliament, and was buried in the Parish-Church of St. Mary Mont-alt,

Bishop of Hereford



THE



**L I F E**  
**Dr. THOMAS THIRLBY,**  
**Bishop of *Westminster.***

HIS unfortunate Prelate was born at Cambridge, and educated in Trinity-Hall, in that University: He was chose Fellow of the House; and commenced Doctor of Law, in 1530. He was a Man of great Learning, and in much Esteem with Dr. Butts, King Henry's Physician, who recommended him to the Favour of that Prince. King Henry first promoted him to the Deanery of the Royal Chapel; and afterwards, when he erected the Bishoprick of *Westminster*, out of the Spoils of the Monasteries, nominated him, to be the first Bishop of that See. He was consecrated December .

ember 19, 1540. Being well skilled in both the Civil and Canon Law, and in all other Respects a most accomplished Statesman, he was often employed in weighty Embassies to foreign Princes, which he always discharged to the King's great Satisfaction. During the Reign of King Edward he concurred in all the Measures taken towards Reformation; and there was a more than ordinary Friendship and Intimacy, between him and Archbishop Cranmer. By the Archbishop's Interest, when the Bishoprick of Westminster was dissolved, and reunited to the See of London, in 1550, Thirlby was prefer'd to the Diocese of Norwich, where he continued four Years.

On the Accession of Queen Mary, he went over to the Church of Rome; but on what Motives, it is hard to determine. In 1554, he was translated to Ely, vacant by the Death of Bishop Goodrich, and sworn into the Privy-Council; And on the Reconciliation of the Realm to the See of Rome, he was sent to return the Pope Thanks, for his fatherly Affection to this Kingdom. But notwithstanding his revolt to the Romish Superstitions, he was far from approving the bloody persecuting Spirit of those Times; He continued the same meek, discreet, merciful Man; and could never be brought to think, that the shedding the Blood of his fellow-Christians, was doing God, or his Church, good Service. When the Court put him on that unacceptable Office, of going down to degrade Archbishop Cranmer, knowing well the Lenity of his Nature, and the great Love he had for that Prelate, they joined Bonner in Commission with him; that his fierce and un-governed Temper might be a Counter-balance to the tender and compassionate Disposition of Bishop Thirlby. Before the Archbishop was brought

brought to his Tryal, *Thirlby* intreated *Burner*, to use him gently and civilly; and importuned him, till he obtained a Promise, that he would. And when that Zealot, forgetting not only his Word, but all Civility and good Manners, inveighed against the Archbishop, in a most indecent and opprobrious manner; he often rebuked him for his Insolence, put him in mind of his Promise, and requested him to have done. His Concern for the Archbishop was so great, that the Tears ran down his Cheeks in continued Streams; and if he could have preserved him from the Stake, by his Interest with the Queen, there is no doubt, but he would have rejoiced, to give him such a noble Instance of his Gratitude, for the many Obligations he had received from him.

IN the Reign of Queen *Elizabeth*, he chose rather to lose his Bishoprick, than comply with the Reformation: And preaching some bitter Sermons against it, he was for his Offence confined, for a short time, in the Tower. But he had not been there long, before it was thought expedient, to reward his gentle Usage of the Favourers of the Reformation, during the Reign of Queen *Mary*, with more civil and courteous Treatment, and to remove him to Archbishop *Parker's* House at *Lambeth*. Here he enjoyed the Company of Bishop *Tonstall*, and was used in a most kind and obliging manner. In 1563, the Plague breaking out in *London*, he obtained an Order of Council, to be removed from thence to the Archbishop's House at *Beckesbourn*: And tho' the Archbishop did not think it proper, immediately to receive him into his Family, as coming from a Place infected; yet he provided him a convenient Lodging, and took care to supply him with all Necessaries. When the Archbishop return-

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ed to Lambeth, he brought Thirlby up with him; who lived there, with great Satisfaction and Content, the rest of his Days. He died, *August 26. 1570*; and was, at the Archbishop's Charge, decently buried, in the Chancel of Lambeth Church; where a fair Marble-Stone was laid over him, with this brief Epitaph inscribed on a Brass-Plate,

*Hic jacet Thomas Thirlby, olim Episcopus Eliensis, qui obiit 26 die Augusti, Anno Domini, 1570.*

HE was a Man of strict Virtue and Piety, and a Patron and Encourager of Learning: He was a great Master both of the Civil and Canon Law, and excellently qualified for the Discharge of the most difficult and important Affairs of State. In Divinity he seems not to have been so good a Proficient; and his Reading in that Science was more diffuse, than his Judgment acute and solid. And to this we must impute his Relapse into the *Poppish* Errors; not to any secular Views, or sordid Hopes of Interest, which a Mind so mortified to the World cannot be supposed to have been governed by: And his suffering for those Principles, under Queen *Elizabeth*, is a clear Evidence of his being fixt by some insuperable Prejudices, in that Persuasion. Perhaps the impious Sacrilege of some of the Courtiers, who were loudest in their Clamours against Popery, and the scandalous Havock they made of the Patrimony and Furniture of the Churches, might stagger his weak Mind; and incline him to think, that That could not be a good Cause, which had such Men for its Patrons. But, however it were, his gentleness and kindness to the Reformed, his meek and patient Submission to the Sentence of Deprivation, and his decent and respectful Carriage to Archbishop *Parker*, merit the greatest Commendation. He gave six Vicaridges to *Jesus-College* in *Cambridge*.

T H E



**L I F E**  
**O F**  
**Dr. GEORGE DAW,**  
**Bishop of Chichester.**



HIS Prelate is by no means to be reckoned one of the Compilers of the Liturgy; for, when it was finish'd, he refused to subscribe it, and protested against its being established by Act of Parliament: However, as he had the Honour to sit in the Committee appointed for compiling it, I thought proper, to give the following brief Account of him.

He

HE was born in Shropshire, and was Fellow of St. John's-College in Cambridge; and was Orator of that University in 1528. He commenced Doctor of Divinity in 1537, and in 1538, was Vice-Chancellor. In July, 1537, he was chose Master of St. John's-College, where he continued but a short time; for in June, 1538, he was removed to the Provostship of King's-College, which he enjoyed ten Years and upwards. In May, 1543, he was consecrated Bishop of Chichester; whence it appears, that Mr. Collier is guilty of a very gross Mistake, when he makes him to be the Bishop of Chichester, who opened Lambert's Tryal, in 1538. This Mistake he ran into, on the Authority of John Fox, of whom at other times he expresses the utmost Contempt; and it is the less excusable, because Fox's Mistake in this Matter was long ago corrected by Mr. Strype, in his *Memoirs of the Life of Archbishop Cranmer*.

IN 1547, the saying private Masses being laid aside in King's-College, Day wrote a threatening Letter to the Vice-Provost and Fellows; charging them with Perjury, and the breach of the Statutes, and requiring them, to make no Innovations in Religion, as they would answer the contrary at their Peril.

IN the Reign of King Edward, Bishop Day shewed himself an open Enemy to the whole Reformation; and not only gave great Offence, by his waspish Opposition to the English Liturgy, but did his utmost, to prevent any Alterations in the then-received Opinions and Usages. In 1550, he went about his Diocese, preaching against the Measures then taken towards a Reformation; and raised so many Jealousies and Discontents among the People, that Dr. Cox was forced to be sent into Sussex, to preach against the Popish Superstitions,

stitutions, and to quiet and settle the disturbed Minds of the Populace. On account of these factious Sermons, and his obstinate Refusal to take down the Altars in his Diocese, and put up Tables in their stead, he was (after much Pains had been taken to convince him, tho' without Effect, by Archbishop Cranmer, Bishop Ridley, and Bishop Goodrich) committed to the Fleet-Prison ; and in September, 1551, was deprived. In June, 1552, he petitioned, for his Health's sake, to be removed out of the Fleet, into a better Air ; and accordingly was committed to the Custody of Bishop Goodrich, who used him with great Civility, and would often argue with him in a friendly manner, and endeavour to bring him off from his Prejudices : But Day was too great a Bigot, to hearken to Reason, or to allow any Argument against the Romish Doctrines its due force and weight.

ON the Accession of Queen Mary, he was a great Favourite at Court ; and was singled out to preach the Coronation-Sermon. He preached also at King Edward's Funeral ; and endeavoured to excuse the King on account of his Minority, and to incense the People against the reformed Bishops, for having misled and seduced him. He would also have had the whole Funeral-Service performed, after the Popish Form ; but Archbishop Cranmer would not suffer it, and officiated himself, according to the English Liturgy, to which he joined the Solemnity of a Communion.

DAY, being now re-instated, by the Queen's Authority, in his Bishoprick, shewed his Resentment for his past Sufferings, by his inhuman and barbarous Carriage toward the Reformed. He used Bishop Hooper in particular, in a very indecent and unchristian manner, loading him with all

all the scurrilous Reproaches, that the most bitter Malice could suggest : And it is not to be doubted, but that he would have proved a *second Bonner* ; had it not pleased God, to remove him out of this World, on *August 6, 1556.*

A F T E R this Account of *Day*, I believe, every impartial Reader will think it a great Honour to the *English Liturgy*, that a Man of his Spirit and Principles refused to subscribe it : Especially, when to what has been said before, I have added the following remarkable Instance of his uncharitable and unchristian Temper. When his Brother, *William Day*, (who afterwards, in the Reign of Queen *Elizabeth*, was promoted to the See of *Winchester*) being in great want, not only of Books, but of the very Necessaries of Life, applied to him for Relief, he refused to give him any thing; and sternly told him, that *he thought it a Sin to relieve those, who were not of the true Church, and therefore he must not expect any thing from him.* So intirely had his blind Zeal destroyed all the Impressions of natural Affection in him.

T H E only thing, I find, said in his Commendation, is, that he was a florid Preacher, and being Master of a graceful Elocution, and an uncommon Strength of Memory, he was much followed and applauded : But then it is to be considered, that there was little Solidity in his Sermons, and that they were chiefly calculated for setting a specious Gloss on dangerous and gross Errors; that his Admirers were the weak and illiterate, and that Men of honest Principles and sound Judgments, saw through, and despised him.

and yd Almud gaudiu[m]is bns & nobis of qu  
od iuglu[m] e[st] m[er]it[us] q[ui]d iuglu bns b[ea]tiss  
ni s[an]ctu's sc[ri]ptu's in v[er]o q[ui] o[ste]n[di]t  
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THE

# L.I.F.E OF

**Dr. JOHN TAYLOR,**

**Bishop of Lincoln.**



**F**or the Birth and Parentage of this great Prelate, and noble Confessor, I find no Account. Cambridge had the Honour of his Education; where he took his first Degree in Arts, in 152<sup>3</sup>. About this time he was elected Fellow of Queen's-College; and in 1532, was Proctor of the University. Soon after, he came up to London; and distinguishing himself, by his learned and useful Discourses from the Pulpit, he was presented to the Rectory of St. Peter's in Cornhill, and was inducted on the fourteenth of

*April,*

April 1536. In 1538 he preached, at that Church, in Defence of Transubstantiation; upon which Lambert, who was one of his Auditors, brought him in Writing several strong Arguments from Scripture, Reason, and the earliest Fathers, against that absurd Doctrine. This Paper being unfortunately communicated to Dr. Barnes, a rigid Lutheran, who carried it to Archbishop Cranmer; and the Archbishop not being yet convinced of the Falseness of that Doctrine, the fatal Consequence of this was, that a Prosecution was commenced against Lambert for Heresy, and on his refusal to recant, he was sentenced to the Stake. This unhappy Accident was a very sensible Affliction to Taylor, who was an Enemy to all Prosecution for Conscience sake; and was besides convinced, by Lambert's Arguments, that Transubstantiation had no ground in Scripture, or primitive Antiquity, but was one of the gross Errors of the latter and darker Ages. After this Conviction, he was a strenuous Opposer of that Doctrine; and was imprison'd for a short time, on account of his public Opposition to the Six Articles.

ABOUT this time, he commenced Doctor of Divinity, and was chose Master of St. John's College. This Station he possessed seven Years, upwards; but by Reason of the continual Differences between him and the Fellows, he enjoyed but little Satisfaction in it. In 1542, Complaints being made against him to Bishop Godrich, their Visitor, that worthy Prelate came down to Cambridge; and by his prudent and discreet Management, composed all their Differences, and settled the Affairs of the College, to their general Satisfaction. But he had not been long gone, before their old Misunderstandings revived, and the College

College continuing in a perpetual Flame, Dr. Taylor grew weary of so uneasy and troublesome an Office, and resigned, or, as the Phrase is in the Books, ABDICATED, in 1546. It is very probable, that the religious Disputes, then on foot, might have no small Share, in increasing the Animosities between him and the Fellows, and widening those Breaches, which would otherwise have been easily closed.

IN 1548, he was advanced to the Deanery of Lincoln; and on the Accession of King Edward, was unanimously chosen Prolocutor of that noble Convocation, which laid the first Foundations of our reformed Church. He was very serviceable in all the Measures then taken, towards the Restitution of the pure and uncorrupt Religion of the ancient Church. He was a strenuous Assertor of the lawfulness of the Marriage of the Clergy, and his Discourses on that Subject, made the greater Impression on his Auditors, because he was himself a single Man, and had declared his Resolution never to enter into the conjugal State. The same might be observed of Bishop Ridley, and Dr. Redmayne; who, on account of their professed Celibacy, were thought most unexceptionable Advocates for the Marriage of the Clergy, and free from the least Suspicion of being biased, as Persons interested in that side of the Question.

IN JUNE, 1552, Dr. Taylor was consecrated Bishop of Lincoln, at Croydon Chapel, by Archbishop Cranmer, Bishop Ridley, and Scory Bishop of Rochester. The See having been kept vacant, almost a Year after the Death of his Predecessor, Bp Holbech, the Revenues of it were, in the mean time, so plundered, and parcelled out, amongst the Courtiers, that there was none of all the rich Manors belonging to it left, except that of Bugden,

den, with some few Farms and Impropriations; and yet the Tents and First-Fruits were rigorously exacted of him, without the least abatement; which was a most unjust and unreasonable Hardship on a Man, to whom our reformed Church was so much indebted.

In the beginning of Queen Mary's Reign, he came up to Parliament, to be an Advocate for the Reformation: But he had no sooner taken his Place in the House, than a solemn Mass began, upon which he instantly withdrew. Being called in question for this, he made a brave and resolute Confession of his Faith; and justified the Reformation in every Particular: Upon which he was, by the Queen's Order, deprived; and in all probability, had been brought to the Stake, but that he soon after fell sick, and died at Ankerwick.

He had a Soul inflamed with a strong and fervent Zeal for the Purity of Religion; which he studied, above all things, to promote. He was a constant and useful Preacher; and his Labours were blessed with extraordinary Success. He was remarkable for his strict and unspotted Chastity, and his wonderful Humility and Condescension. He was Master of both profane and sacred Learning, but excelled chiefly in the latter: He was a Stranger to the original Languages of the Old and New Testament; and was very happy in his Expositions of the most difficult Passages of Holy Scripture. He was an eminent Pillar of our reformed Church; and though he was deprived, by his untimely Death, of the Glory of actual Martyrdom, yet he had the Honour to be a Confessor for the Reformation; and, if a Will to seal the Doctrine of Christ's Truth with his Blood, can denominate a Man a Martyr, may glory in that illustrious Title also.

THE



# LIFE OF Dr. RICHARD COX, Bishop of ELY.

HIS great and learned Prelate was born, at Whaddon, in Buckinghamshire, in the Year 1499; and instructed in the first Rudiments of Learning, at Eaton School, from whence he was elected into a Scholarship, at King's College in Cambridge. In the Year 1519, when he had taken the Degree of Bachelor of Arts, he was, on account of his great Learning and Piety, removed to Oxford; and prefer'd to be one of the junior Canons of Cardinal Wolsey's new Foundation, in that University. In December, 1525, he was admitted *ad eundem*; and in

the *February* following, kept an *Act* for his Master's Degree, which was conferred on him, in *July*, 1526. He was reputed one of the greatest Scholars of his Age; and his poetical Compositions were in great Esteem, and universally applauded by the best Judges. His Piety and Virtue were not inferior to his Learning, and commanded the Respect of all impartial Persons: But shewing himself averse to many of the *Popish* Superstitions, and declaring his Opinion freely concerning the Corruptions, under which the Church laboured, he incurred the Displeasure of the Governors of the University, was strip'd of his Profferments, and thrown into Prison, on Suspicion of Heresy.

As soon as he was released from his Confinement, he left *Oxon*; and some time after, was chose Master of *Eaton School*; which was observed to flourish, in a very remarkable manner, as long as he continued there. In 1537, he commenc'd Doctor of Divinity, in the University of *Cambridge*, and was made Arch-Deacon of *Ely*; and soon after was admitted Doctor in the University of *Oxon*. In *January*, 1543, he was advanced to be Dean of the new-erected Cathedral of *Oseny*, near *Oxford*; and in 1546, when that See was translated to *Christ-Church*, he was also made Dean there. These Promotions he obtained, by the Interest of Archbishop *Cranmer*, and Bishop *Goodrich*, to the last of whom he had been some time Chaplain; who had both a great Value for him, on account of his excellent Learning and Virtue: And by their Recommendation, he was chose Tutor to the young Prince *Edward*, whom he instructed with great Care in the true Principles of Religion, and formed his tender Mind to an early Sense of his Duty, both a Christian, and a King.

ON

ON the Accession of that Prince to the Throne, he was a great Favourite at Court; and was made Canon of Windsor, a Privy-Councillor, and the King's Almoner. In 1547, he was Chancellor of the University of Oxon; and in 1549, Dean of Westminster. And about the same time, he was in Commission, to visit the University of Oxford, to purge it of all Popish Superstitions, and to reconcile them to the English Service. He was, during his Stay there, present at Peter Martyr's Disputations concerning the Eucharist, which he opened with a learned Oration; and in a second Speech, at the close thereof, applauded the excellent Conduct of that worthy Man, who had so successfully triumphed over the united Strength of the most noted Champions of the Church of Rome. In 1550, he was ordered to go down into Sussex, and to endeavour, by his learned and affecting Discourses from the Pulpit, to quiet the Minds of the People, who had been disturbed by the factious Preaching of Day, Bishop of Chester. And when the noble Design of reforming the Canon Law was in Agitation, he was appointed one of the Commissioners. Both in this and the former Reign, when an Act passed for giving all Chancries, Colleges, &c. to the King, thro' Dr. Cox's powerful Intercession, the Colleges in both Universities were excepted out of that Act.

QUEEN Mary had not been long in Possession, before he was strip'd of his Preferments, and committed Prisoner to the Marshalsea. He was indeed soon discharged from this Confinement; but fore-seeing the inhuman Persecution, likely to ensue, he resolved to withdraw out of the Realm, and retire to some Place, where he might be suffered to enjoy the free Exercise of his Religion, ac-

cording to the Forme established in the Reign of King Edward. This he thought so pure and perfect an Order, for the whole publick Service of the Church, that it was not only an inconceiveable Griefe to him, but also matter of the greatest Astonishment, to hear of the late Proceedings of the Exiles at *Franckfort*, who had thrown aside this excellent Liturgy, and set up a strange Form of Worship, modelled after the French and German Platforme. And not content with these Innovations, they had condemned several Particulars in the English Service, as Popish and Superstitious; and wrote to the rest of the English Exiles at *Zurich*, and *Strasburg*, to lay it aside, and join in their new-fangled Service. They had also sent to consult *Calvin's* Opinion; and having drawn up a pretended Abstract of the English Liturgy, full of gross and scandalous Misrepresentations, and in that close assured him, that they concealed many things, not so much lost of Truth, as Pity, they requested him to oblige them with his Advice, and Judgment, concerning it. *Calvin*, who was not yet recovered from the Mortification of his being rejected from having any hand in our Reformation, returned them an Answer to their Mind, and charged the Liturgy with retaining much of the Dregs of Popery, and consisting of many abominable Foulnesses, which ought to be better corrected, and some things clean taken away. But in this his Malice enteran his Wit, else he would have remembred, what no *Protestant* would have recked those two Words together, in so absurd and ridiculous a manner. However, this Letter of his inflamed the factions Spirits of the Party, and having got *Knox*, whom they had fetched from Geneva, at their Head, they mangled

and defaced the *English Service*, and intermix'd so much of the *French* and *Geneva Order*, with what they retained, that the Beauty and Decency of the public Worship was intirely lost; every graceful Rite, and primitive Usage being discharged, to make way for some of their novel Singularities.

THE News of this was a very sensible Affliction to Dr. Cox: It pierc'd him to the very Soul, to have the excellent Service of our Church so basely and unworthily despis'd and calumniated; and that noble Army of Martyrs, who at the Stake had express'd so high an Esteem of the Liturgy, and sealed it with their Blood, traduc'd as Favourers of Popery and Superstition: And he was resolv'd, let the Danger of the Enterprize be what it would, to go and vindicate the Liturgy against all Opposers; and, if possible, to reclaim these mistaken Zealots, from their groundless Prejudices against it.

He came to *Frankfort*, on the thirteenth of March, 1555; and brought with him diverse other learned and godly Men, well affected to the *English Service*, and ready to concur with any Method, that should be thought expedient, for its Restitution. Their first Attempt was, to introduce the Repetition of the Responses after the Minister, which had been prohibited by this new Order: This occasioned great Clamours among the Puritan Faction; and they sent to Dr. Cox, to admonish him to desist; but he, with an undaunted Resolution, replied, that he would not recede from the *English Liturgy*; and that he would have the Face of an *English Church* established there. Accordingly, the Sunday following, he directed one of the *English Clergy-men*, whom he had brought over with him, to go up into the Pil-

pit, and say the Liturgy, and the rest of the Friends to our Church, responding in a devout and regular manner. This set Knox all in a Flame; and it being his turn to preach, in the Afternoon, he declaimed intemperately against the Liturgy, calling it superstitious, impure, and imperfect; a declaring, that he would oppose it to the last; and presumptuously affirming, that the present Persecution was a Judgment on the Church of England, for their Slackness in reforming. Nor these unworthy Reflections on our excellent Bishops, and the regular Constitution of our reformed Church, he was, as soon as he came out of the Pulpit, severely reproved by Dr. Cox, who fully answer'd all his Objections, and made it evident, that how great soever his Zeal was, it was not according to Knowledge.

THESE Differences being now come to a great height, it was thought proper to fix a Day, when both Sides might have an impartial Hearing, and those Matters be debated at large. The Friday following was the Day appointed; and when they were assembled, a Motion was made, that Dr. Cox, and his Companions, might be allowed the Privilege of voting in the Congregation. The Puritans opposed this with great Vehemence; and insisted, that the present Controversy should be first decided; and that they should be obliged to subscribe the Discipline, before they were allowed that Privilege. They also presented, that some of Dr. Cox's Company, lay under the Suspicion of having been at Mass in England, and that others had subscribed the Doctrines of the Church of Rome: By which malicious Slander, they thought, to incense the Congregation against them, that they should not be allowed a further Hearing. But this Calumny was soon

soon confuted; the first part of the Charge being wholly false and groundless, and the latter affecting none, but Mr. Jewell, whose Repentance was as public, as his Offence. And therefore, tho' this idle and wicked Asperion had at first made such Impression on the Congregation, that they withheld the Admission of Dr. Cox, and his Friends; yet, when they had been allowed to speak in their own Vindication, they cleared themselves so fully and satisfactorily, from that Imputation, that Knox himself intreated, to have them admitted. And now, the Majority being on their side, they declared for the immediate Restitution of the English Liturgy, and forbade Knox, if he continued obstinate in his Opposition to it, to officiate any longer in the Congregation.

UPON this, *Whittingham*, a leading Man among the Puritans, made his Complaint, to the Senator Glauber, by whose means they had obtained the Licence for a Church. And the interposing in the Dispute, commanded two of the most eminent of each Side to be selected, to consult, and agree upon, a decent Order for the public Services, and when they had settled it, to make a Report of their Proceedings to him. On the Church-side were appointed Dr. Cox, and Mr. Lever, and for the Puritans, Knox and Whittingham. But when they came to a Conference, before they had gone thro' the Morning-service, their Differences grew so high, (Dr. Cox strenuously insisting on the Restitution of the Liturgy, and Knox and Whittingham obstinately rejecting it,) that the Committee was forced to break up, without Effect. The Puritans immediately addressed the Senate, making grievous Complaints against the Church-party, and reflecting severely on the Obstinacy and Incompliance of Dr. Cox. By this Addres

CXXXI . The LIFE of

Addres they so far prevailed, as to obtain an Order from the Magistrates, that the Congregation should conform, in Doctrine and Ceremonies, to the *French*; and that those, who refused to submit, should quit the Town.

Dr. COX, who saw, it was but lost Labour at present, to strive against the Stream, consented to comply with this Injunction of the Magistrates, till he could have an Opportunity of laying before them a clear and impartial Account of things, and convince them of the Justice of his Cause. It was not long, before he had the Happiness, to effect this. And because Knox, by his fawning and dissembling, had won'd himself into their good Esteem, and pretended to be more zealously and heartily affected towards them, than any on the Church-side, he thought it expedient, to detect his Hypocrisy, and give them a true Idea of the Spirit of the Man. This he did, by shewing them a Book, wrote by Knox, intituled, *An Admonition to Christians*; in which he had most bitterly reviled, and abused, the Emperor, calling him, *a worse Enemy of Christ than Nero*; and speaking many obnoxious things, bordering on Treason. The Magistrates, being willing to act impartially in this Affair, sent for Whittingham, Knox's intimate Friend, and giving him the Book, with the Passages, which were complained of, marked out, they commanded him, to bring them an exact Version of those Passages into *Latin*, by one in the Afternoon. When they had received his Version, and considered it, after a short Deliberation, they sent Knox a Command, to depart the City. Otherwise, they let him know, they should be obliged to deliver him up to the Emperor, if upon Information concerning this pestilent Book, he should send to demand him.

THE  
DEMOCRITUS

THE Banishment of *Knox* was a fatal Blow to the Puritan Faction, and they lost Ground considerably; for a Petition being presented to the Magistrates, subscribed by three Doctors, and thirteen Batchelors, of Divinity, besides diverse others of inferior Degree, for the Establishment of the *English Liturgy*, it was received in a most gracious manner; and the Liturgy was commanded to be used by all the *English Exiles*: And particular Orders were given to *Whittingham*, and his Party, not to presume, to oppose, or dispute against it. *Whittingham*, upon this, replied, that he was willing to let them, who had such a fond Esteem for the Book, enjoy the full and free Use of it; but that he hoped, that himself, and his Friends, might have the Liberty, to join themselves to some other Church. This Indulgence, Dr. *Cox* foresaw, would be of most pernicious Consequence; and therefore requested, that it might not be allowed. At this *Whittingham* took Fire, and challenged him to a public Disputation; but the Magistrates, who knew *Whittingham's* obstinate Temper, and ungoverned Passion, and had seen, by his Conduct at the late Conference, how unlikely it was, to bring him to any reasonable Accommodation, refused to suffer it. The Puritans, extremely mortified at these Proceedings, applied again to old *Glaubers*, to intercede in their Behalf. But he knew them too well now, ever to be misled by their Artifices again, and gave them a flat Denial.

On the twenty-eighth of March, Dr. *Cox*, who had now gained an entire Victory, sent for all the *English Clergy* to his Lodgings; and acquainting them with his Success, proposed to them, to settle the Church after the *English Order*, and to appoint, and fix, Church Officers. The Puritans  
exclaimed

exclaimed against the Reception of the Liturgy, and murmured at the Persons appointed to be Officers in the Church; but they were told, that the Common-Prayer was established by the Magistrates, under whose Protection as long as they continued, it was their Duty, to obey them, in all things lawful; and that the Church was not to be left unsettled, and in disorder, to gratify their peevish and perverse Humours. When the Affairs of the Church were regulated, Dr. Cox proceeded to form a kind of an University; and appointed a Greek and a Hebrew Lecturer, a Divinity-Professor, and a Treasurer, for the Contributions remitted from England.

A soon as things were thus settled and composed, he wrote to *Calvin*, to give him an Account of his Proceedings, and to excuse his not consulting with him in these Affairs. The Letter was subscribed by fourteen of the chief of the Congregation. *Calvin*, in his Answer, railed at the Church-Ceremonies, condemned their strict adherence to the *Liturgy*, and pressed them, to comply with the Scruples of the dissenting Party. And indeed, what other Answer could be expected, from a Man, who always was severe in his Censures, upon whatever himself had not a principal hand in? But this Answer of his taking no Effect, the Puritan Faction began to think of removing, and setting up separate Congregations, in another place. And, to vindicate themselves from the Guilt of Schism, with which they were charged, they wrote to the Congregation, desiring to have the Cause referred to four Arbitrators, to whose Decision they would stand. This, they were told, was a most unreasonable Request; and that it would be great Folly, when every thing was settled in a regular and decent Order, *to*

to undo all again, and refer the Decision to Arbiters. Dr. COX farther told them, that there was more of Wilfulness and Obstinacy, in these pretended Scruples of theirs, than real Conscience; and handsomely exposed their ridiculous Proposal, of referring Controversies in Religion to Arbiters. He asked, what they would think of them, who in the Disputes concerning the Sacraments, Predestination, and Free-will, should agree to chuse four Arbiters, and to believe in those Points, whatever they should determine? and whether it was not as foolish and absurd, to refer the public Worship of God, and the Discipline of the Church, to the same Method of Decision? After this, some warm Words passed on both Sides; and the Puritans departed, in a Rage, and retired unto Basle and Geneva.

Dr. COX, hoping, that all things were now well settled at *Francfort*, and that by their Departure, all future Occasion of religious Disputes would be removed, withdrew to *Strasbourg*, for the Satisfaction of conversing with *Peter Martyr*, with whom he had contracted an intimate Friendship at *Oxon*, and whom he loved, and honoured, for his great Learning and Moderation.

AFTER the Death of Queen Mary, he returned to *England*, and was one of those Divines, who were appointed to review the Liturgy: And when a Disputation was to be held at *Westminster*, between the Papists, and the reformed Clergy, he was the chief Champion against the Romish Bishops. He preached often before Queen Elizabeth in Lent; and in his Sermon at the opening of her first Parliament, in most affecting Terms exhorted them, to restore Religion to its primitive Purity, and discharge all the Popish Innovations and Corruptions. These excellent Discourses, and

and the great Zeal he had shewn, in Defence of the English Liturgy, at Francfort, so effectually recommended him to the Queen's Esteem, that she rewarded his great Services, by nominating him to the See of *Ely*, vacant by the Deprivation of *Thirlby*. Before his Consecration, he joined with Dr. Parker, the elect Archbishop of *Canterbury*, and the elect Bishops of *London*, *Chichester*, and *Hereford*; in a Petition to the Queen, against an Act lately passed, for the alienating and exchanging the Lands and Revenues of the Bishops: And sent her diverse Arguments, from Scripture and Reason, against the lawfulness of it, observing withal, the many Evils and Inconveniences, both to Church and State, which would be the fatal Consequences thereof. He was consecrated at *Lambeth*, on the twenty-first of December, 1559.

THIS See he enjoyed, one and twenty Years, and twelve Months; and was, all that time, one of the chief Pillars and Ornaments of our Church. He was very serviceable both to Archbishop *Parker*, and his Successor *Grindal*; and by his Prudence and Industry, contributed to the regular Restoration of our reformed Church, to that Beauty and good Order, which it had before enjoyed in the Reign of King *Edward*. He was indeed no great Favourite of the Queen; but that is to be imputed to his zealous Opposition to her retaining the Crucifix on the Altar of the Royal Chapel, and his strenuous Defence of the lawfulness of the Marriage of the Clergy, against which the Queen had contracted a most inveterate and unaccountable Prejudice. He was a great Patron to all learned Men, whom he found well affected to the Constitution of our excellent Church; and shewed a singular Esteem for Dr. *Whitgift*, afterwards the worthy Archbishop of *Canterbury*, whom he made his

his Chaplain, and gave him the Rectory of *Taversham* in *Cambridgeshire*, and a Prebend of *Ely*. He did his utmost, to get the Reformation of the Ecclesiastical Laws (which was drawn up by Archbishop *Cranmer*, Bishop *Ridley*, and other learned Divines, of whom himself was one, in the latter end of King *Edward's Reign*) established by the Authority of Parliament; but thro' the unreasonable Opposition of some of the chief Courtiers, this noble Design miscarried a third time.

As he had, in his Exile at *Frankfort*, been the chief Champion against the factious Innovations of the *Puritans*; so he now continued, with the same Vigor and Resolution, to oppose their turbulent and seditious Attempts, against the Discipline and Ceremonies of the Church. He laboured, by gentle Usage, and learned Arguments, to bring back the seduced; and by timely and wholesome Severities, to quell and suppress the obstinate and incorrigible. He reviewed and corrected the learned Writings of Dr. *Whitgift*, in Answer to *Cartwright*, the principal Incendiary; and when *Gualter*, a learned *Calvinist*, had declared against profaning the Ceremonies on their weak Consciences, he, in an excellent Letter, expostulated with him, for being so free in his Censures, when he had heard but one Side, gave him an impartial Account of the State of the Case, and so fully convinced him, that *Gualter* wrote to beg Pardon for his Rashness, and promised to give the Church public Satisfaction. This he accordingly performed, in the Dedication prefix'd to his Homilies on St. Paul's first Epistle to the *Corinthians*, address'd to Bishop *Cox*, and those other Bishops, whom he had conversed with, when Exiles in *Germany*; in which he condemned all Separation on account of things indifferent, justified the Governors of the Church, in

in imposing such Ceremonies, as contributed to the Decency and Order of public Worship, and compared the Schismatical Spirit of the *Puritans* to that of the *Donatists*, so infamous in Ecclesiastical History, for their Separation from the Church of the first and purest Ages.

BISHOP Cox, having convinced this learned Foreigner, and gained him over to be an Advocate for our Church, hoped, that his Authority would have a good Effect on the *Puritans*, and incline them to Obedience and Conformity. But in this he found himself mistaken; for they continued, with the same mad Obstinacy, to oppose the Ceremonies of the Church, to revile and defame its Bishops, in scurrilous and seditious Libels, and to poison the Minds of the People with their pernicious and fatal Principles. Whereupon he wrote to Archbishop Parker, to go on vigorously in reclaiming or punishing them, and not to sink, or be disheartned, at the Frowns of those Court-Favourites, who protected them; assuring him, that he might expect the Blessing of God on his pious Labours, to free the Church from their dangerous Attempts, and to restore its Unity, and establish Uniformity. And, when the Privy-Council interposed in Favour of the *Puritans*, and endeavoured to screen them from Punishment, he wrote a bold Letter to the Lord Treasurer Burleigh; in which he warmly expostulated with the Council, for meddling in the Affairs of the Church, which ought to be left to the Determination of the Bishops; admonished them to keep themselves within their own Sphere; and acquainted them with his Design of appealing to the Queen, if they continued to interpose in Matters not belonging to them.

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BISHOP COX TO THE  
LORD TREASURER BURLEIGH

THIS Zeal of the good Bishop, in Defence of the Church, was, in all probability, the Occasion, why the Lord North, and some other of the Courtiers, endeavoured to rob him of his best Manors; and on his absolute refusal to alienate, or give them away, did their utmost to incense the Queen against him, and get him deprived. They examined his whole Conduct from his first Accession to that See; and drew up a large Body of Articles against him: But the Bishop, in his Reply, fully vindicated himself from all Aspersions, and so clearly confuted their groundless and malicious Calumnies, that the Queen was forced to confess him Innocent. Notwithstanding which, perceiving the Malice of his Enemies to be implacable, and that there was no possibility of reclaiming them from their sacrilegious Designs, he wrote, of his own accord, to the Queen, begging of her, to give him leave to resign. His great Age, and infirm State of Health, made him the more earnest in his Petition: And his Resignation had been certainly accepted, if they could have found any other Divine of Note, who would have taken the See, on their Terms. The first Offer of it was made to Parkhurst, Bishop of Norwich; and on his Refusal, it was proffered to several others: But the Conditions were so ignominious and base, that they all rejected it: By which means Bishop Cox, enjoyed it, till his Death, which happened, on the twenty-second of July, 1581, in the eighty-second Year of his Age. The See continued vacant, near twenty Years after his Death; during which time, there is no doubt, but those sacrilegious Designs, which he so resolutely opposed, were executed with a high Hand.

He lies buried, near Bishop Goodrich, under a Marble-Stone; upon which, tho' much of the

Epitaph has been defaced (by some, who in their blind Zeal against Popery, destroyed the Monuments of our most eminent Reformed Prelates,) the following Verses are still legible.

*Vita caduca, vale; salvo, vita perennis:*

*Corpus terra tegit; Spiritus alta petit.*

*In terrâ, Christi Gallus, Christum resonabam;*

*Da, Christe, in cœlis, te sine fine sonem.*

HE was a Man, of a deep and solid Judgment, and a clear and perspicacious Apprehension; and attained to great Perfection in all polite and useful Learning. As he wanted no Advantages of Education, he improved them with such Diligence and Industry, that he soon became an excellent Proficient both in Divine and Human Literature. The Holy Scriptures were his chief Study; and he was so well versed in the original Language of the New Testament, that when a new Translation of the Bible was made, in the Reign of Queen Elizabeth, now commonly known by the Name of *the Bishop's Bible*, the four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were allotted to him, for his Portion. His Soul always burned with an holy Zeal, for the true Interest of our Reformed Church; and he was a constant and vigorous Defender of it, against all the open Assaults of its *Popish* Adversaries, and the no less dangerous Designs of the *Puritan* Faction. His Opposition to the sacrilegious Proceedings of the Court ought never to be forgotten: His Earnestness in defending the Church against which, put new Life into his old Age; and made him willing to endure all the Fatigue and Trouble consequent thereto, at a time, when his Body was sinking under the Decays of Nature. While he

lived,

lived, he was a wise and prudent Governor, a firm Patron, and a resolute Defender of the Church; and after a long Life of the strictest Virtue and Piety, came to his Grave in a good old Age, and left behind him a Name, which will be for ever precious to all the true Sons of the Church of *England*.





T H E  
L I F E  
O F  
Dr. WILLIAM MAT,  
Dean of St. PAUL's.



HIS pious and learned Divine was born in *Suffolk*, and educated in the University of *Cambridge*; where he commenced Doctor of the Civil Law, in 1531; and was in 1537, elected Master of *Queen's-Colleg*.

He was well skilled in the Constitution both of Church and State; and there was scarce any considerable Step taken, towards the Reformation of the prevailing Corruptions and Abuses in either, without consulting his Opinion. He was joined in almost all the remarkable Commissions, during

during the Reigns of King *Henry*, and his Son *Edward*; and was of great Service to the Bishops, in directing them to the regular and legal Method of proceeding, in the perplex'd and intricate Affairs of those troublesome Times. He was Chancellor to *West*, Bishop of *Ely* ; who collated him to the Rectory of *Balham* ; and after his Death, was a particular Favourite of Bishop *Goodrich*, his Successor, who gave him the Sine-Cure Rectory of *Littlebury* in *Essex*, to which he was admitted, *April 12, 1538*. The Reason of conferring a Sine-Cure upon him seems to have been, on account of his frequent Avocations, to assist in some difficult Commission, or to visit as the Archbishop's Commissary, and compose the numerous Disturbances in diverse parts of his Province; Affairs inconsistent with that constant Residence on a Cure, which the then-troubled State of the Church more particularly required. He was also collated to a Prebend of *Ely*, in *November, 1545*. He was promoted to the Deanery of *St. Paul's*, the *February* following; and notwithstanding the Discouragements he met with, from the Opposition of Bishop *Bonner*, continued to the utmost of his Power, to farther and advance the Reformation. When the general Visitation was held, in the beginning of the Reign of King *Edward*, he was appointed one of the Visitors of the *Western Circuit*: And when the *English Liturgy* was established, was the first who officiated by it, setting in the Cathedral of the *Metropolis* a good Example to the whole Kingdom. He was not only concerned in compiling that Book; but had a great Hand, both in its first and second Review. He was also one of the Reformers of the Ecclesiastical Laws, in *1552*.

CXXXIV    *The LIFE of, &c.*

IN the first Year of Queen *Mary*, he was ejected out of the Deanery of St. Paul's, and stripped of his other Preferments. Where he concealed himself, during her bloody Reign, and how he escaped the dreadful Persecution, I cannot find. After the Death of that Queen, he was restored to all his Preferments; and in 1560, was Vice-Chancellor of the University of Cambridge. This Year, on account of his great Services both to Church and State, he was nominated to the Metropolitan See of York; but his Consecration was prevented by his untimely Death, which happened on the Eighth of *August*. On the Twelfth, he was buried in the Choir of his Cathedral; and Dr. *Edmond Grindal*, Bishop of London, preached his Funeral-Sermon.



TH



T H E  
L I F E  
O F  
*Dr. THOMAS ROBERTSON,*  
*Dean of Durham.*



E was born, near *Wakefield*, in *Yorkshire*; and after a sufficient Improvement in School-Learning, was sent to *Queen's-College* in *Oxon*. He was afterwards chosen *Demy* of *Magdal-en-College*; and in 1525, was Master of the School adjoining. About this time he distinguish'd himself, by his Opposition to those, whose whole Learning lay intirely in the Schoolmen and *Questionists*; who could cavil and wrangle on most Subjects, but had no solid Knowledge, or perfect Understanding of any thing. He was

In great Repute for Philological Learning ; and was called, *Flos & decus Oxonie*, the Flower and Ornament of Oxon. It was thought an Honour to *Magdalen-College*, to chuse him into a vacant Fellowship ; and those Parents, the Instruction of whose Children was committed to his Care, esteemed it a particular Happiness.

IN 1540, he was made Treasurer of *Salisbury* Cathedral ; and, by the Interest of *Longland*, Bishop of *Lincoln*, Arch-Deacon of *Leicester* ; to which Dignity he was installed on the fifth of *March*. In 1546, he was instituted Vicar of *Wakefield* ; and in the beginning of 1548, he resigned his Treasurership at *Sarum*. Being the best Grammian of his Time, he was desired to review and complete *Lilly's Rules* ; in compliance with which Request, he wrote a useful Comment on the Rules of that great Man, and made several considerable Additions to them ; particularly the Rules about *Heterodites*, commonly called *Quæ genus*. His Grammatical Tracts were printed together at *Basil*, in a Quarto Volume ; and dedicated to his honoured Patron, Bishop *Longland*.

IN July, 1557, he had the Deanery of *Durham* conferred on him by Queen *Mary* ; whence it appears, that he complied with the Measures of the Court, as to the change of Religion. He was a great Favourite of the Queen, who would have promoted him to a Bishoprick : But he, fearing, lest in those troublesome Times, his accepting that Station should oblige him to concur in, or connive at, the barbarous Persecution of the Reformed, prudently declined it. His Predecessor in the Deanery of *Durham* having a bad Title, as being thrust in by the Ejection of Dr. *Horne*, he was forced to resign it, on the Accession of Queen *Eliza-*

Elizabeth, to the rightful Owner. Horne being soon after made Bishop of Winchester, it was offered to him again: But having entertained some Scruples against the Oath of Supremacy, he refused to accept it, and resigned his other Preferments. And tho' the Supremacy had been explained into a most commodious and inoffensive meaning, in the thirty-seventh Article, yet he could not overcome his Prejudices; and chose to spend the rest of his Days, in a solitary Retirement, Where, and when he died, is uncertain.

THE



THE  
LIFE

OF

Dr. SIMON HEYNES,  
Dean of Exeter.



HIS worthy Divine was always a zealous Promoter of the Reformation; and in the Reign of King Henry was a Sufferer for it, being sent to the Fleet-Prison, for a Sermon, which he then preached, against the superstitious Use of Holy Water, and some other Popish Corruptions. He was a great Patron to all learned Men, who distinguished themselves, by their Opposition to the Errors of the Church of Rome; and on this Account was frequently accused, as an Abetter of heretical

retical and factious Preachers. When the bloody Act of the *Six Articles* was depending in Parliament, being insulted at *Eaton* by a *Popish* Bigot on that account (who with an insolent Air of Triumph, denounced Ruin to all, that favoured a Reformation) he wrote a very moving Letter, to one of the Parliament-men, whom he knew to have great Interest at Court; in which he pleaded, with the utmost Zeal, against establishing any thing, as an Article of Faith, which was neither expressly contained in Scripture, nor could by any clear and evident Consequence be deduced from it; and shewed the great Danger, and pernicious Consequences of such Proceedings, by instancing in the gross Abuses established in *Rome* and *Germany*.

BEING a great Statesman, he was sometimes employed in weighty Embassies to foreign Princes; and was very successful in most of the Affairs, that were committed to his Trust. In 1528, he was chose Master of *Queen's-College*, in *Cambridge*, of which he had been some time Fellow; and in 1533, was Vice-Chancellor of that University. While he was in this Office, his College was insulted in the Night, by a Mob of factious Papists, who came, in a tumultuous manner, to the Gates, crying, *Come out Heretics*. The next Year, he received Directions from the King, to preach there against the Pope's Supremacy, and to endeavour to reconcile the Minds of those Students, who were perplex'd with uneasy Scruples about it, to the Abolition thereof. In January, this Year, he was admitted Vicar of *Stepney*; and the Year following, was made Canon of *Windsor*. In 1536, he was presented to the Rectory of *Fulham*; and in July, 1537, was installed Dean of *Exeter*, having resigned the Vicaridge of *Stepney*,

nay, the *May* preceding. In 1540, he was one of the first Prebendaries of *Westminster*, on the Erection of the new Bishoprick there. He was a serviceable and useful Man, in many intricate Affairs both of Church and State; and was in great Esteem with the reformed Bishops, during his whole Life. He died, in October, 1552.

E H



**T H E**



T H E  
L I F E  
O F  
*Dr. JOHN REDMAYNE,*  
Master of *Trinity College* in  
CAMBRIDGE.



HIS excellent and pious Divine was descended from an antient *Yorkshire* Family of this Name ; and was a near Relation to Dr. *Cuthbert Tonstall*, Bishop of *Durham*. By the Advice and Encouragement of that learned Prelate, he became, from his Childhood, a diligent Student ; and his Labours were bless'd with extraordinary Success. He laid the first Foundation of his Academical Learning, in *Corpus-Christi-College* in *Oxon* : From

From thence he removed to *Paris*, where he staid, and improved his Studies, till he was one and twenty Years of Age ; and then returning to his native Country, settled in *St. John's-Collegē*, in *Cambridge*, of which he was admitted Fellow, November 3. 1522. He was universally beloved and respected there, for his excellent Learning, strict and exemplary Life, close Application to his Studies, prudent and discreet Management, and Regularity and good Order in all things.

For above twenty Years he carefully applied himself to the Study of the Holy Scriptures ; and always began and ended his Studies with humble and earnest Prayer to Almighty God, to guide him into the Knowledge of the Truth, and to preserve him from all dangerous Errors and Delusions. His Prayers found access to the Throne of Grace ; and God opened his Eyes, to discern those Errors, which he had been led into by the Prejudice of Education : And when the Truth was thus discovered to him, he embraced it, in the love thereof, and continued a stedfast Professor, and zealous Defender of it, unto the end.

As he found Transubstantiation to be the received Doctrine, he was, for some time, very much disturbed, whenever he heard it disputed and contradicted ; and taking up a Resolution to write in Defence of it, he carefully examined the Scriptures, and made a diligent Search into the Writings of the Fathers, for Materials towards this Work. The result of his Enquiry was, that he found this Doctrine to have no Foundation in Scripture and the purest Antiquity ; but to be an Invention of the Schoolmen, in the dark and later Ages, and clog'd with infinite Contradictions, and inexplicable Absurdities. Upon this his Zeal for it expired at once ; and he preached in

the

the University against it, and against the superstitious Custom of carrying the Host in Procession.

He was at first a strenuous Opposer of the Doctrine of Justification by Faith alone; because he feared, it destroyed the Necessity of good Works, and saw, how it had been perverted by some of the *Anabaptists*, to build most detestable and blasphemous Heresies upon. But when he had carefully perused the Writings of our reformed Divines on that Subject, and observed, with what Exactness they had stated the Doctrine of Justification, and guarded it from the least Tendency to any of those pernicious Consequences, he declared himself convinced; and confessed his Conviction to King Henry; whose Chaplain he then was.

In 1537, he commenced Doctor of Divinity; and about that time was chosen Orator of the University. In 1540, he was made Prebendary of *Westminster*; of which Church he is by several of our Historians said to have been Dean; but upon a careful Examination, I find this to be a Mistake. He was for some time Master of *King's-Hall*; and in 1546, on the Dissolution of that Hall, was advanced to be the first Master of *Trinity-College*, by the Charter of Erection. In this Station, he was a great Promoter of the exact Knowledge of the *Greek* and *Latin* Tongues; and was so exceeding liberal to poor Students, that there were few industrious Men, in that University, who did not receive a comfortable Support from his Bounty. He was very kind, in particular, to that learned Foreigner, *Martin Bucer*, notwithstanding their disagreement in some Points of Religion, in which he thought *Bucer's* Zeal against Popery carried him into the contrary Extreme: And in the Sermon, which he preached

at

at his Funeral, did Justice to his Memory, and detracted nothing from his due Praise.

WHEN he was taken ill of his last Sickness at Westminster, finding himself decay apace, he sent for Dr. Alexander Nowell, afterwards Dean of St. Paul's, and some other of the reformed Divines; and to prevent any Misrepresentations, after his Death, made before them a large Declaration of his Judgment, concerning the chief Controversies of those Times, which he desired them to attest. The most remarkable Particulars of which, were these;

1. THAT Christ is really present in the Sacrament of the Altar, in an ineffable manner, to those, who receive it worthily; that we receive him in our Minds and Souls by Faith; and that to speak otherwise, savours of the gross Error of the Caper-naites.

2. THAT the wicked are not Partakers of the Body and Blood of Christ; but that they receive the outward Sacrament only.

3. THAT nothing, which is seen, or perceived by any outward Sense, in the Sacrament, is to be worship'd: And that, at the Holy Supper, we must worship Christ in Heaven, but not the visible Elements.

4. THAT Purgatory, as taught by the Schoolmen, was an ungodly and pernicious Doctrine; and that there was no such Place.

5. THAT Offering Masses is an irreligious, unprofitable and superstitious Usage.

6. THAT the Marriage of the Clergy is not prohibited by any Law of Christ.

7. THAT to build our Faith on the Consent of the present Church, is but a weak and sandy Foundation; and that the Scriptures are the only Rule of Faith.

8. THAT

8. THAT the See of Rome had, in many things, swerved from God's true Religion and Worship; and was so grievously and horribly stained and polluted, that, without speedy Repentance, God's righteous Vengeance would suddenly overtake and consume it.

THIS Declaration is a full Proof, that Mr. Strype is under a great Mistake, in asserting, that this illustrious Ornament of our Reformed Church died in the Roman Communion.

WHEN Doctor Redmayne had finished his Declaration, he discoursed more largely on some of these Points; and that in so pathetic and affecting a Manner, that Doctor Young, one of the Divines there present, who was not then intirely come off from the Prejudices of his Education, declared, that he was so moved and convinced, that he now doubted of the Truth of some things, for which before he would have suffered Martyrdom.

AFTER this, Doctor Redmayne's whole Discourse was of the Joys of Heaven, the last Judgment, and of our Redemption through the Merits of Jesus Christ; with whom he earnestly longed to be. He would often, with Tears of Joy, praise and extol the ineffable Love of our gracious Redeemer, to us miserable Sinners; and exhorted his Friends, to be always prepared for Christ's coming, to love one another, to beware of this corrupt World, and intirely to wean their Affections from its transitory Glories, and deceitful Pleasures. He bore his Sickness, with the greatest Patience, and a perfect Resignation to the Will of God, whether for Life or Death; yet he wish'd rather, if it were God's blessed Will, to be dissolved, and to be with Christ, and to be delivered from the Troubles and Temptations of this miserable World. He practised, to the utmost Perfection, all those Virtues and Graces,

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which he was wont to recommend to others in this Condition; and when he found his End approaching, he brake out into this fervent Prayer; *Thy Will, O blessed Lord, be fulfilled; O God of all Comfort, give me Grace, to have Comfort in thee, and to have my Mind wholly fixed on thee.* And after a short Pause, he added; *God grant us Grace, that we may have the true Understanding of his Word, the true Use of his Sacraments, and ever preach and maintain the Truth, to the Glory of his most holy Name.* Then he offered up another short Petition, for the Unity of the Church; and soon after, resigned his pious and holy Soul to God. He died in November 1551, in the fifty second Year of his Age; and was buried in the North Isle of Westminster-Abby.

He wrote a Latin Treatise of *Justification*, and another concerning *Grace*, which were publish'd after his Death.





# APPENDIX,

**CONTAINING**

*An historical Account of the Compiling  
of the Liturgy, and the several  
Reviews it has since undergone.*

**W**HEN the Church of England first began to reform her self from the *Popish* Corruptions and Innovations, and to settle her Doctrine, Discipline, and Worship, in such a Manner, as was most agreeable to the general Rules of holy Scripture, and the Faith and Practice of the primitive Church; I do not find, that there was any the least Doubt made, of the Lawfulness of prescribing set Forms for the public Worship of God; or that injoyning a fixt Liturgy, by the Authority

cxlviij. *The APPENDIX.*

Authority of the Governors of the Church, was esteemed a *Popish Imposition*, an exercising Ecclesiastical Tyranny over the Conscience, or stinting the Spirit. Whatever might be the Sense of this Phrase, *praying by the Spirit*, in the Apostles Days, when the Holy Ghost was poured out on them, who believed, in so large a Measure; it was evident, even to Demonstration, that those miraculous Gifts were now withdrawn; and that the Assistance of the holy Spirit in our Prayers was, by inspiring us with Faith, Hope, Love, Contrition, and all those devout Affections, and holy Dispositions, which may render our Petitions an acceptable Sacrifice to God; and not by any immediate Suggestion of the Matter and Words of our Devotions. The public Worship of God was too important and sacred a thing, to be trusted with, or left to, the sudden and extemporary heats of every private Pastor: And it was thought, that since the Nature of our public Prayers, and Praises, is always the same, a prescribed Form was a great Help to a steady and regular Devotion; whereas the variety of extempore Effusions was more likely to work on the Fancy, than to affect the Heart, and to raise a Heat in our sensitive Passions, than to quicken in us, that holy Fervour, that spiritual Flame, with which the Heart of every pious Christian burns, in his Addresses to God. Besides, it was thought inconsistent with the professed Opposition of our Reformed Church to the Papal Tyranny, to invest every private Minister with such an absolute Authority over the Consciences of his Flock, as to make them intirely depend on his arbitrary Fancy, for the whole of their public Devotions; which would have been such a stretch of Church-Authority, as the *Papists* themselves never yet ventured.

tured to lay claim to. And to condemn the use of all prescribed Liturgies, would have been, to pass Sentence of Condemnation on the whole Catholic Church, even in the purest Ages, the Apostolic Age it self not excepted; and to run into the wild Extravagancies of Enthusiasm and Fanaticism.

When therefore it was resolved, that a fixt and stated Liturgy should be composed, and publish'd in the vulgar Tongue, that the people might know the Conditions of their Communion with the Church, and worship God with the Understanding; a Committee of select Divines was appointed by King Edward the sixth, to review the public Offices, inspect the antient Liturgies, and set forth one uniform and perfect Order for the whole Service of the Church. The Persons in Commission for this necessary and excellent Work, were,

Doctor Thomas Cranmer, Archbishop of Canterbury.

Doctor Nicholas Ridley, Bishop of Rochester, afterwards Bishop of London.

Doctor Thomas Goodrich, Bishop of Ely.

Doctor Henry Holbech, Bishop of Lincoln.

Doctor John Skip, Bishop of Hereford.

Doctor Thomas Thirlby, Bishop of Westminster, afterwards of Ely.

Doctor George Day, Bishop of Chichester.

Doctor John Taylor, Dean (afterwards Bishop) of Lincoln.

Doctor Richard Cox, Chancellor of Oxon, and Dean of Christ-Church, and Westminster; afterwards Bishop of Ely.

Doctor William May, Dean of St. Paul's.

Doctor Thomas Robertson, Arch-Deacon of Leicester, afterwards Dean of Durham.

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Doctor Simon Heynes, Dean of Exeter. And,  
Doctor John Redmayne, Master of Trinity-Col-  
lege in Cambridge.

THESE learned Bishops, and Divines, met together, in September 1548; and having laid it down as a general Rule, that they would alter nothing for the sake of Novelty, and endeavour to reduce every thing to the primitive Standard of the first and purest Ages of Christianity; they proceeded to inspect and examine the *Missals*, *Breviaries*, *Rituals*, *Pontificals*, *Graduals*, *Psalters*, *Antiphonals*, and all other Service-Books then in use. These they compared with the primitive Liturgies; and whatever they found in them consonant to the holy Scriptures, and the Doctrine and Worship of the primitive Church, they retained and improved; but the modern Corruptions, and superstitious Innovations of later Ages, they intirely discharged and rejected. When the Work was finished, they all subscribed it, except Day, Bishop of Chichester, who had all along shewn a strange Disaffection to their Proceedings, and now refused to have any hand in this Subscription, or shew the least good Will to, or Approbation of, the Work. Soon after, it was presented to the King, who received it with great Joy; and having recommended it to the Parliament, an Act passed for the Use of it, in all Churches and Chapels, with several Penalties to be inflicted on those, who refused to officiate by it, or obstructed others in the Use of it, and spake in Derogation of any thing therein contained.

THE most material Differences between the first Liturgy, and that now in use, are these. The Morning and Evening Service began with the Lord's Prayer: After which, followed the Responses now in use, but in the singular Number,

## The APPENDIX.

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ber; and at the End of them, from *Easter* to *Trinity Sunday*, was to be said or sung *Hallelujah*. After *Venite Exultemus*, followed the Psalms for the Day, in the same Method as now, except in *January*, *February*, and *March*; the second of which Months, having but eight and twenty Days, borrowed a Day from each of the other; so that the Psalter for *February* began on the last Day of *January*, and ended on the first Day of *March*. The Lessons were much the same as now, tho' not exactly fixt to the same Days; only there was no distinct Table of Lessons for Sundays and Holy-days. After the first Lesson in the Morning, *Te Deum* was appointed to be said; except in *Lent*, all which time the Song of the three Children was enjoyned to be used instead of it: And after the second Lesson only *Zachariah's Hymn Benedictus*. After the Evening Lessons were appointed only the *Magnificat*, and *Nunc Dimitis*. Then followed the Creed, and the Lord's Prayer, to be said by the Minister, the People answering at the end of the Lord's Prayer; *But deliver us from evil: Amen*. The Morning Office ended with the Collect for Grace, and the Evening with that for Aid against all Perils; those for the King, the Royal Family, and Clergy, being since added.

THE Collect for the third Sunday in *Advent* was intirely different from that now used, and was, as follows,

*LO RD, we beseech thee, give Ear to our Prayers; and by thy gracious Visitation, lighten the Darkness of our Hearts, by our Lord Jesus Christ.*

ON *Christmas-day*, there were two Collects, Epistles, and Gospels: Those for the second Communion were the same, as are now used; at the first Communion, the Epistle was *Tit. ii. v. 11.* to the end; the Gospel, *Luke ii. v. 1. to v. 15.* Mr.

Mr. Collier, by an unaccountable Mistake, makes this Gospel to be John i. v. 19. to v. 29. The Collect was this,

*GOD, which makest us glad with the yearly Remembrance of the Birth of thine only Son Jesus Christ, grant, that as we joyfully receive him for our Redeemer, so we may, with sure Confidence, behold him, when he shall come to be our Judge, who liveth and reigneth, &c.*

THE Collect, Epistle, and Gospel, for the fifth Sunday after Epiphany, were ordered to be used on the sixth, when there were so many; The first Collect now used on Good-Friday was wanting, and there was no proper Collect for Easter-Eve.

On Easter-Day, the first Portion of the Hymn, as it now stands, *Christ our Passover, &c.* was wanting, and it was to be said or sung before Mattins; and at the end of it, the Priest said,

*Show forth to all the Nations the Glory of God.*

To which the People answered,  
*And among all People his wonderful Works.*

THEN was this following Collect to be said,

*O God, who for our Redemption, didst give thine only-begotten Son to the Death of the Cross, and by his glorious Resurrection hast delivered us from the Power of our Enemy, grant us so to die daily from Sin, that we may evermore live with him, in the Joy of his Resurrection, through the same Christ our Lord. Amen.*

THIS Feast had two Collects, Epistles, and Gospels: The first were the same, as are used at present; the second Collect, was that, which is now fixed to the first Sunday after Easter; the Epistle was *1 Cor. v. v. 6. to v. 9.*; the Gospel, *Mark xvii. v. 1. to v. 9.* The Collect appointed

for

for the first Communion was used on Easter-Munday; and that for the second on Easter-Tuesday, and the Sunday following.

THE Collect for S. Andrew's Day ran thus,

*ALMIGHTY* God, which hast given such Grace to thy Apostle S. Andrew, that he counted the sharp and painful Death of the Cross, to be an high Honour, and a great Glory. Grant us, to take, and esteem, all Troubles and Adversities, which shall come unto us for thy sake, as things profitable for us, towards the obtaining of everlasting Life, thro' Jesus Christ our Lord.

THERE was an Holy-day in this Book, in Memory of S. Mary Magdalen, which was to be kept on the twenty first of July. The Portion of Scripture appointed for the Epistle was, *Prov. xxxi. 10*, to the end: The Gospel was *Luke vii. 36*, to the end: and the Collect ran thus,

*MERCIFUL* Father, give us Grace, that we never presume to sin, thro' the Example of any Creature; but if it shall chance us, at any time, to offend thy divine Majesty, that then we may truly repent, and lament the same, after the Example of Mary Magdalen; and by lively Faith, obtain Remission of all our Sins, thro' the only Merits of thy Son our Saviour Christ. Amen.

IN the Gospels, there are several considerable Differences from our present Liturgy. On the first Sunday after Christmas, the whole first Chapter of St. Matthew was read, whereas ours begins at v. 18. The Gospel for the Sunday before Easter, was the twenty sixth, and great part of the twenty seventh of St. Matthew; whereas ours is the twenty seventh only. On the Tuesday, *Mark xv.* was read throughout; but now it ends at v. 40. On the Thursday, *Luke xxiii.* was read throughout; but now it breaks off at v. 50. The Gospel for

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for Good-Friday was the 18<sup>th</sup> and 19<sup>th</sup> Chapters of St. John; but now only the nineteenth. The Gospel for Whit-Sunday ended at v. 22; but is now continued to the end of the Chapter. On the Purification of the blessed Virgin, the Epistle was ordered to be the same with that of the Sunday preceding; but now it has one proper for the Day: and the Gospel ended in the middle of v. 27; whereas it is now continued to v. 41.

THE Communion-Service for every Sunday and Holy-day began with an *Introit*, or Psalm, said or sung, whilst the Priest was going up to the Altar. On *Christmas* and *Easter*, there were two *Introits*; the second of which was to come in after the first Gospel.

THERE are many considerable Differences between this and the present Communion-Office; not only in the Order and Method of the Prayers, but in the Substance of the Petitions. The Angelic Hymn, *Glory be to God on high, &c.* which is now in the Post-Communion, was placed near the beginning of the Office, immediately before the Collect for the King. The Exhortations were, in the Order of diverse Paragraphs, different from the present; and the Offertory was to be said or sung. The Wine was ordered to be mixt with a little pure and clean Water: and after the Priest had placed the Elements on the Altar, he was to say the *Trisagium*; which was immediately followed by the Prayer for Christ's Church. In this Prayer was a Petition for the Dead, and a Thanksgiving for the Graces and Virtues of the blessed Virgin, and other Saints: The latter part of the Prayer being so intirely different from what it is at present, I shall transcribe it at length, *viz.*

AND especially, we commend unto thy merciful Goodness, this Congregation, which is here assembled

sembled in thy Name, to celebrate the Commemoration of the most glorious Death of thy Son. And here we do give unto thee most high Praise, and hearty Thanks, for the wonderful Grace and Virtue, declared in all thy Saints, from the beginning of the World: and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs; whose Examples, O Lord, and Stedfastness in thy Faith, and keeping thy holy Commandments, grant us to follow. We commend unto thy Mercy, O Lord, all other thy Servants, which are departed hence from us, with the Sign of Faith, and now do rest in the Sleep of Peace: Grant unto them, we beseech thee, thy Mercy, and everlasting Peace; and that, at the Day of the general Resurrection, we, and all they, which be of the mystical Body of thy Son, may all together be set on his right Hand, and bear that his most joyful Voice; Come unto me, O ye that be blessed of my Father, and possess the Kingdom, which is prepared for you, from the beginning of the World. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

THE Prayer of Consecration followed that for the whole State of Christ's Church; in which there was this Petition,

HEAR us, O merciful Father, we beseech thee; and with thy holy Spirit and Word, vouchsafe to bless and sanctify these thy Gifts, and Creatures of Bread and Wine, that they may be unto us, the Body and Blood of thy most dearly beloved Son Jesus Christ.

THE Prayer of Consecration ended, that of Oblation succeeded; which began thus,

WHEREFORE, O Lord, and heavenly Father, according to the Institution of thy dearly beloved

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loved Son, our Saviour Christ, we thy humble Servants do celebrate, and make, here before thy divine Majesty, with these thy holy Gifts, the Memorial, which thy Son hath willed us to make; having in Remembrance his blessed Passion, mighty Resurrection, and glorious Ascension; rendering unto thee most hearty Thanks, for the innumerable Benefits, procured unto us by the same; intirely desiring thy fatherly Goodness, &c as in the first Prayer in the Post-Communion of our present Service; except this Petition towards the end, which is now omitted; And command these our Prayers and Supplications, by the Ministry of thine holy Angels, to be brought up into thine holy Tabernacle, before the Sight of thy divine Majesty.

THEN succeeded the Lord's Prayer, with this Preface,

AS our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, &c.

AFTER which, the Priest was to say, The Peace of the Lord be always with you; and the Clerks to reply, And with thy Spirit. Then the Priest went on thus,

CHRIST, our Paschal Lamb, is offered up for us, once for all, when he bare our Sins, on his Body upon the Cross; for he is the very Lamb of God, that taketh away the Sins of the World; wherefore let us keep a joyful and holy Feast with the Lord.

AFTER this followed the Invitation, Confession, Absolution, the comfortable Sentences of Scripture, and the Collect We do not presume, &c. And then the Distribution of the Elements; at which the latter Clause in the Form now used at delivering the Bread and Wine, was wanting. During the Distribution, the Clerks were to sing, O Lamb of God, that takest away the Sins of the World,

*World, have Mercy upon us. O Lamb of God, &c.  
grant us thy Peace.*

THE Post-Communion began with a pious Sentence of holy Scripture; variety of which were appointed for that Occasion: And in a Rubric at the end of the Office, it was ordered, that the Bread should be unleaven'd and round, as before, but without any Impression; and somewhat larger and thicker than formerly, that it might be conveniently broken into several Pieces, according to the Discretion of the Minister. And in another Rubric, the Priest was directed, to put the Bread into every Communicant's Mouth, to prevent its being secretly convey'd away, and abused to Superstition and Wickedness.

AMONG the Collects, which were to be said after the Offertory, when there was no Communion, were those for Rain, and fair Weather, now placed among the Occasional Collects at the end of the Litany.

IN the Litany, which was placed next to the Communion-Office, and was to be sung or said on Wednesdays and Fridays, was a Petition to be delivered from the Tyranny of the Bishop of Rome, and all his detestable Enormities: And at the end thereof, if there was no Communion, the Priest was to say, at the Altar, so much of the second Service, as precedes the Offertory, with one or two of the final Collects, and the Blessing.

IN the Office for public Baptism, which was to be begun to be said at the Church-door, after the first Collect, the Sign of the Cross was ordered to be made on the Child's Forehead and Breast, the Priest saying,

*RECEIVE the Sign of the holy Cross, both  
in thy Forehead, and in thy Breast, in token, that  
thou*

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*thou shalt not be ashamed, to confess thy Faith in Christ crucified, &c. as in the present Office.*

AFTER the second Collect, the following Form of Exorcism was to be used,

*I command thee, unclean Spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these Infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made Members of his Body, and of his holy Congregation. Therefore, thou cursed Spirit, remember thy Sentence, remember thy Judgment; remember the Day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thine Angels: And presume not, hereafter to exercise any Tyranny toward these Infants, whom Christ hath bought with his precious Blood, and by this his holy Baptism called to be of his Flock.*

AFTER the Gospel, and the Exhortation following it, the Priest was to say the Lord's Prayer, and the Creed; then the Form of Thanksgiving now in use was to be repeated; which being ended, he was to take one of the Children by the right Hand, the other being brought after him, and coming into the Church, towards the Font, was to say,

*THE Lord vouchsafe to receive you into his holy Household, and to keep and govern you always in the same, that you may have everlasting Life. Amen.*

THE Child, if not weak, was to be dipped three times; first on the right Side, then on the left, and lastly, with the Face towards the Font: After which, the Godfathers and Godmothers were to take, and lay their Hands upon, the Child; and the Minister was to put upon it the white Vesture, or Chrisom, saying,

*TAKE this white Vesture, for a Token of the Innocency, which by God's Grace, in this holy Sacra-*

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ment of Baptism, is given unto thee; and for a Sign, whereby thou art admonished, so long as thou livest, to give thy self to Innocency of living: that after this transitory Life, thou mayst be Partaker of the Life everlasting. Amen.

THEN the Priest was to anoint the Infant on the Head, saying,

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerated thee, by Water, and the Holy Ghost, and hath given unto thee Remission of all thy Sins; be vouchsafe to anoint thee with the Unction of his holy Spirit, and bring thee to the Inheritance of everlasting Life. Amen.

THE Water in the Font was to be changed, once a Month at least; and before any Child was baptised in the Water so changed, the Priest was to say the following Collect, at the Font.

O most merciful God, our Saviour Jesus Christ, who hast ordained the Element of Water, for the Regeneration of thy faithful People; upon whom, being baptised in the River of Jordan, the Holy Ghost came down, in the Likeness of a Dove; send down, we beseech thee, the same thy holy Spirit, to assist us, and to be present at this our Invocation of thine holy Name: Sanctify ~~X~~ this Fountain of Baptism, thou, that art the Sanctifier of all things; that by the Power of thy Word, all those, that shall be baptised therein, may be spiritually regenerated, and made the Children of everlasting Adoption. Amen.

THIS Prayer was followed by the brief Petitions now placed at the end of the baptismal Interrogatories, and the succeeding Collect, which is now the Prayer for the Consecration of the Water. The Variations were only, that what is in the present Office requested for one Infant, was then asked in general for all, who should be baptised in that Water: And that, among the

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brief Petitions, were the following Clauses, which are now omitted.

*W H O S O E V E R* shall confess thee, O Lord, recognise him also in thy Kingdom. Amen.

*G R A N T*, that all Sin and Vice here may be so extinct, that they never have Power to reign in thy Servants. Amen.

*G R A N T*, that whosoever here shall begin to be of thy Flock, may evermore continue in the same. Amen.

*G R A N T*, that all they, which, for thy sake, in this Life do deny and forsake themselves, may win and purchase thee, O Lord, which art everlasting Treasure. Amen.

THE Catechism was placed after the Preface of the Office for Confirmation; and as far as it went, was the same as it is now; but it ended with the Question and Answer concerning the Meaning of the Lord's Prayer. The solemn Stipulation, with which the Office of Confirmation now begins, was wanting; and after the Vericles and Collect, the Minister (which Word is, I suppose, inaccurately put for Bishop) was to say,

*S I G N* them, O Lord, and mark them, to be thine for ever, by the virtue of thy holy Cross and Passion: confirm, and strengthen them, with the inward Unction of the Holy Ghost, mercifully, unto everlasting Life. Amen.

THEN the Bishop was to make the Sign of the Cross on the Forehead of each Person to be confirmed, and to lay his Hand on their Heads, saying,

*I sign thee with the Sign of the Cross, and lay my Hand upon thee; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

THE Clause in the last Rubric, which gives a Liberty to Persons desirous to be confirm'd,

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to come to the holy Communion, was not in this first Liturgy.

IN the Form of Matrimony, the Man was, with the Ring, to give the Woman other Tokens of Spousage, as Gold and Silver, saying,

*WITH this Ring I thee wed, this Gold and Silver I thee give, &c.*

THE Sign of the Cross was used, at the blessing of the married Couple; and a Sermon was ordinarily to be preached concerning the Duties of Husbands and Wives; or, if there was no Sermon, the Minister was to read the large Exhortation now in use. The new-married Persons were, in a Rubric at the end, required to receive the holy Communion, on the Day of their Marriage.

THE Order for the Visitation of the Sick, after the Salutation at the Priest's Entrance, began with the hundred and forty third Psalm: and in the second Collect after the Versicles and Responses, was this Clause:

*VISIT him, O Lord, as thou didst Peter's Wife's Mother, and the Captain's Servant; and as thou didst preserve Toby and Sarah, by thine Angel, from Danger; so restore unto this sick Person his former Health, if it be thy Will.*

THE Form of Absolution in this Office, was enjoyned to be also used at all private Confessions.

IF the sick Person desired to be anointed, the Priest was to anoint him on the Forehead, or Breast only, making the Sign of the Cross, and saying,

*AS with this visible Oyl, thy Body outwardly is anointed, so our heavenly Father, Almighty God, grant, of his infinite Goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness:*

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ness. And vouchsafe, for his great Mercy, if it be his blessed Will, to restore unto thee thy bodily Health and Strength, to serve him, and send thee Release of all thy Pains, Troubles, and Diseases, both in Body and Mind. And howsoever his Goodness, by his divine and unsearchable Providence, shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies, and to pardon thee all thy Sins, and Offences committed by all thy bodily Senses, Passions, and carnal Affections: Who also vouchsafe, mercifully to grant unto thee ghostly Strength, by his holy Spirit, to withstand and overcome all Temptations, and Assaults of thine Adversary, that in no wise he prevail against thee; but that thou mayst have perfect Victory and Triumph against the Devil, Sin, and Death, through Christ our Lord; who by his Death hath overcome the Prince of Death, and with the Father, and the Holy Ghost, evermore liveth and reigneth, God, World without end. Amen.

At the end of this Prayer, was added the thirteenth Psalm, with the Gloria Patri.

In the Communion of the Sick, the Priest was directed, if there were a Communion in the Church the same Day, to reserve, at the open Communion, so much of the Sacrament of Christ's Body and Blood, as would suffice for the sick Person and those who communicated with him, and to go and administer it to them, as soon as he could, after he came from Church; using the Confession, Absolution, and comfortable Sentences of Scripture, before the Distribution; and after it the Thanksgiving in the Post-Communion. And if there were more than one sick Person to be visited, on a Day when there was no Communion in the Church, he was in like manner to reserve

as much of what was consecrated at the first Sickman's House, as might suffice for the rest.

At the Burial of the Dead, the Priest was to cast Earth on the Corps, saying,

I commend thy Soul to God the Father Almighty, and thy Body to the Ground, Earth to Earth, Ashes to Ashes, &c. as in the present Office.

THESE two Collects were also to be used,

WE commend into thy Hands of Mercy, most merciful Father, the Soul of this our Brother departed. N. and his Body we commit to the Earth; beseeching thine infinite Goodness, to give us Grace to live in thy Fear and Love, and to die in thy Favour; that, when the Judgment shall come, which thou hast committed to thy well-beloved Son, both this our Brother, and we, may be found acceptable in thy Sight; and receive that Blessing, which thy well-beloved Son shall then pronounce, to all, that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you, before the beginning of the World. Grant this, merciful Father, for the Honour of Jesus Christ, our only Saviour, Mediator, and Advocate. Amen.

ALMIGHTY God, we give thee hearty thanks for this thy Servant, whom thou hast delivered from the Miseries of this wretched World, and from the Body of Death, and all Temptation, and as we trust, hast brought his Soul, which he committed into thy hands, into sure Consolation and Rest. Grant, we beseech thee, that at the Day of Judgment, his Soul, and all the Souls of thine Elect, departed out of this Life, may with us, and we with them, fully receive thy Promises, and be made perfect altogether, through the glorious Resurrection of thy Son, Jesus Christ, our Lord.

THE Psalms appointed for this Office were, the hundred and sixteenth, the hundred and thirty

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ninth, and the hundred and forty sixth : And the Rubric directed them to be said in the Church, either before or after the Burial of the Corps. After the Psalms, was read the Lesson out of the fifteenth Chapter of the first Epistle to the *Corinthians*: at the end of which were the lesser Litany, the Lord's Prayer, and the following Suffrages,

Priest. *Enter not, O Lord, into Judgment with thy Servant.*

Answer. *For in thy Sight no living Creature shall be justified.*

Priest. *From the Gates of Hell*

Answer. *Deliver their Souls, O Lord.*

Priest. *I believe to see the Goodness of the Lord,*

Answer. *In the Land of the Living.*

Priest. *O Lord, graciously hear my Prayer;*

Answer. *And let my Cry come unto thee.*

T H E N was added the following Prayer for the Person departed.

O Lord, with whom do live the Spirits of them that be dead; and in whom, the Souls of them that be elected, after they be delivered from the Burden of the Flesh, be in Joy and Felicity; grant unto thy Servant, that the Sins, which he committed in this World, be not imputed unto him, but that by escaping the Gates of Hell, and Pains of eternal Darkness, may ever dwell in the Region of Light, with Abraham, Isaac, and Jacob, in the Place where is no Weeping, Sorrow, nor Heaviness: And when that dreadful Day of the general Resurrection shall come, make him to rise also, with the just and righteous, and receive this Body again to glory, then made pure and incorruptible. Set him on the right Hand of thy Son, Jesus Christ, among thy Holy and Elect, that then he may hear, with them, these most sweet and comfortable Words; *Come to me, ye blessed of my Father, possess the Kingdom, which hath been prepared for you.*

prepared for you, from the beginning of the World ;  
Grant this, we beseech thee, O merciful Father  
through Jesus Christ, our Mediator and Redeemer.  
Amen.

THERE was also an Order for the Celebration of the holy Communion, at Funerals. The Introit was the forty second Psalm : The Collect was the same with that, which is now the last in our present Burial-Service, except one Petition in the close, which ran thus,

AND at the general Resurrection, in the last Day, both we, and this our Brother departed, receiving again our Bodies, and rising again in thy most gracious Favour, may, with all thine elect Saints, obtain eternal Joy.

THE Epistle was *1 Thes. iv. v. 14.* to the end ; the Gospel, *John vi. v. 37,* to *v. 41.*

THE Purification of Women came next, in which the Psalm appointed was the hundred and twenty first ; and the Woman was required to offer her Chrisome, and other customary Offerings. Then followed the Commination ; and after that, the Declaration concerning the Ceremonies, why some were abolish'd, and some retained, with a few brief Notes, for the better Explication of some things contained in the Book.

THIS was the State of our first English Liturgy ; in which, our Reformers had, with great Discretion, chose rather to retain some things, which might otherwise have been lawfully omitted, than, by going too far at first, to stagger Men of weak and prejudiced Minds, whom moderate Compliances might bring to temper, and reconcile to the Reformation. The Book was received, with general Satisfaction ; and the most rigid Adversaries could not charge it, after the

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strictest Scrutiny, with any Contradiction to the Word of God: Nay, Gardiner himself confessed, that tho' if he had had a Hand in it, it should not have been so drawn up, yet since it was done, he thought the use of it lawful, and that he would not only use it himself, but cause all the Clergy in his Diocese to do so too. In the Lady Mary's Family it was indeed rejected, she pretending, that it could not be valid, because establish'd in the King's Minority; but in all other Places, it gained Ground daily; few thinking, that our Reformers had gone too far, but many desiring, that as soon as the times would bear it, it might be reviewed, and made yet more perfect and complete.

IN November, 1549, an Act passed, for appointing six Bishops, and six other learned Men, to draw up a Form of making and consecrating Archbishops, Bishops, Priests, and Deacons. From this Number of Bishops and Divines, the learned Heylin conjectures, that they were the same Persons, who were before employed in compiling the Liturgy, that were now made use of, to draw up our Ordinals; Bishop Day only of Chichester being left out, on Account of his former Obstinacy in refusing to subscribe the Liturgy. In this, in the former Work, they governed themselves by the Practice of the primitive Church, striking off the corrupt Additions of latter Ages: and leaving out the many superstitious Rites, with which the Papists had clog'd and defac'd the Beauty of those Offices, they reduced them to their original Purity and Simplicity. The antient Pontificals they observed to be burthen'd with the fewest Ceremonies; and that Prayer, and the Imposition of Episcopal Hands, were, in the first Ages, thought the only Essentials of Ordination: And therefore, having retained these, and sufficiently provided

for the Decency and Order of those solemn Offices, they saw no reason, why any should be offended, at the Omission of the Sandals, Gloves, Ring, and other modern superstitious Rites. These Offices were universally esteemed and approved of; and tho' not enjoyned by Authority, were used without Exception, till the year 1552: at which time having been added to King Edward's second Liturgy, they were confirmed, as a part thereof, by Act of Parliament; of which more in its proper place.

IN 1551, the Reformation having now gained Ground considerably, and Men's Minds being drawn off from their invertebrate Prejudices, it was thought a proper Season, to review the Liturgy, and to give Satisfaction to the Consciences of those who had entertained diverse Scruples against some parts of it, by such Alterations, as, upon mature Deliberation, should be found useful and expedient. Who the Persons were, that were employed to make this Review, is not mentioned: The learned Heylin is of Opinion, that they were the same, who first compiled it: And indeed there is no good Reason to think otherwise; for they were still in the same Repute for their great Learning and Piety, and as much in Favour at Court, as ever. Nay, the Silence of the Historians of those Times, which is urged by some, as an Objection against this, is rather a strong Argument for it: For if the same Persons, who first compiled the Liturgy, were now employed to review it, it is easy to account for their Silence; where-as if this Review had been committed to different Hands, the Omission of so material and important a Circumstance, would be an unpardonable Neglect.

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THE chief Alterations, in this Review, were these, which follow. The Alb, Cope, and other Vestments, enjoyned by the Rubric of the first Liturgy, were now prohibited; the Priest being only to wear a Surplice, and the Bishop, or Archbishop, his Robe. In the beginning of the daily Morning Service, were added the Sentences, Confession, and Absolution. The hundredth Psalm was inserted, to be used sometimes after the second Lesson, in the Morning; as were also the ninety eighth, to be used after the first, and the sixty seventh, to be used after the second Lesson, in the Afternoon. The *Athanafian Creed*, which in the first Book was appointed only on the great Festivals, was now directed to be used on so many of the Saints Days, that it came in course once a Month. The Latany was placed next to the Morning and Evening Services, and the use of it was enjoyned on Sundays, as well as Wednesdays and Fridays. The occasional Collects for times of Dearth and Famine, of War, and of any common Plague, or Sickness were added at the end of it. The *Introits* were all omitted; as were likewise the double Communion at Christmas and Easter, the Collect, Epistle, and Gospels, which were retained, being the same with those now in use; and the Hymn for Easter-day, which was in the first Book ordered to be sung before Mattins, was now to be used instead of *Venite exultemus*, the Versicles at the end being omitted. The Feast of St. Mary Magdalen was struck out of the Calendar, the Collect for the Feast of St. Andrew was changed for that now used; and the Gospel for Whitsunday continued, as at present, to the end of the Chapter.

IN the Communion-Office, the ten Commandments were inserted, with a brief, but most pious Petition,

Petition, at the end of each, for the Forgiveness of our past Offences against them, and for Grace to keep them more perfectly for the future. In the Prayer for the State of Christ's Church, the Words, *militant here on Earth*, were added to its Preface; and the latter part of the Prayer, in which thanks were returned for the Virtues and Graces of the blessed Virgin and other Saints, and the Dead were prayed for, was omitted. A new Exhortation was added, to be used, when the People were negligent in coming to the holy Communion; and the Rubric, which required Water to be mixed with the Wine, was struck out. In the Prayer of Consecration, the Petition for the Sanctification of the Elements by God's Word and Spirit, that they might be to us the Body and Blood of Christ, was changed into a Prayer, that we receiving the Creatures of Bread and Wine, according to our Savior's Institution, might be made Partakers of his most blessed Body and Blood. At the Distribution of the Bread, instead of, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life*; which was the Form in the first Liturgy; was substituted this Clause, *Take and eat this, in Remembrance, that Christ died for thee, and feed on him, in thine Heart, by Faith, with Thanksgiving*. And at the Delivery of the Cup, instead of the first Form, *The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul, unto everlasting Life*; the Minister was to say, *Drink this, in Remembrance that Christ's Blood was shed for thee, and be thankful*. The Oblatory Prayer was removed into the Post-Communion, and reduced to its present Form: The Sentences appointed to be used in the Post-Communion were omitted; and the Method and Order

der of the whole Office was altered to much the same State in which it now stands.

THE Bread was directed, by a Rubric at the end, to be such, as is usually eaten, but the best, and purest, that can possibly be gotten; and it was now ordered to be given into the Hands of the Communicants. A new Rubric was also added, in which the Reason, why the Posture of kneeling was retained, is declared, and the Determination of the Church in that Affair vindicated, from a groundless Objection of seeming to countenance the corporal Presence.

IN the Office for Baptism, the Sign of the Cross on the Child's Breast, the Exorcism, the Chrism, the Trine-Immersion, and the Unction, were omitted, with the Rubric concerning the monthly Change of the Water, and the Prayers then to be used.

IN Confirmation, the Sign of the Cross was laid aside; as was also the delivering the Gold and Silver to the Bride in the Form of Matrimony. In the Order for the Visitation of the Sick, the Psalm at the beginning, the offensive Clause concerning *Toby* and *Sarah*, and the Unction of the sick Person, were expunged; and the Communion was ordered to be consecrated at the sick Man's House. In the Burial-Office, the Prayers for the Person to be interred, the proper Psalms, the Suffrages, and the Order for the Communion, were struck out. The Rubric in the Office for Churhing of Women, concerning offering the Chrism was omitted; and the Declaration concerning Ceremonies was removed to the beginning of the Book.

THE Offices of Ordination, drawn up in 1549, were now added to the Liturgy, and established as a part of it, with these few Alterations. The Vestments

Vestments therein required were laid aside in this, as in all other Parts of the Book ; and whereas in the Ordination of Priests, after the Imposition of Hands, that Ordinal required the Bishop, to deliver to every one of them the Bible in one Hand, and the Chalice with Bread in the other ; and in the Consecration of a Bishop, the Archbishop was to lay the Bible on his Neck, and put the pastoral Staff into his Hand ; those modern Ceremonies were now omitted. In the Preface to the Offices, it is ordered, that none be admitted Deacon, unless he be twenty one years of Age at the least; a Priest, unless he was full twenty four; nor a Bishop, unless full thirty.

THESE were the chief Alterations in this Review; and none of the learned and pious Divines of our Church, at that time, expressed any Dissatisfaction concerning them, or murmured against the Omission of those Usages, which the worthy Compilers of our Liturgy thought it expedient, and requisite, to discharge. But of late great Clamours have been made against this second Liturgy, and many Reproaches thrown on those excellent Pillars of our Church, who had the Care of the Review, by Men of factious turbulent Spirits, who seek to acquire a Name, by breaking the Unity of the Church, forming separate Congregations, and advancing themselves to be Heads of a Party. The Clamour was begun by Mr. Stephens, carried on by Mr. Whiston, and has of late been revived and improved by Mr. Collier, and Dr. Brett. The Pretence is, that this Review was made to honour Calvin, Bucer, and Peter Martyr; that the Liturgy was modelled according to their Fancy, its Beauty and Order defaced, and the most primitive and catholic Usages expunged, to gratify the unreasonable

and Charles Wheatly

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nable Importance of those Foreigners. For their Humour, it is pretended, that the Water, tho' part of the instituted Matter of the Cup, was laid aside; the Prayer for the Saints departed omitted, tho' that was an implicit Renunciation of the Communion of Saints; and the Invocation of the Holy Ghost, tho' the only Consecration of the Elements, expunged. So heavy a Charge on our reformed Church, that all which the Malice of the Papists hath yet invented, falls short of it: As if our Bishops and Clergy were Men of such abandon'd Consciences, so void of all Sense of Religion, as to prefer the gratifying the unreasonable Prejudices of two or three Men, of less Learning and Reputation than themselves, to Christ's own Institution, and the due Administration of his Sacraments; and as if, after their many grievous Accusations against the Church of *Rome*, for daring to mutilate Christ's Institution, by taking away the Cup from the Laity, they themselves would so far incur the same Condemnation, as sacrilegiously to take away one half of the instituted Matter of that Cup.

NOTHING but a desperate Cause could ever drive Men of so great Learning and Knowledge, to cast such grievous and groundless Reproaches on our whole Reformation. And notwithstanding their pretended Zeal for the Restoration of King Edward's first Liturgy, it is most certain, that they have as little Regard for that, as for this second; Having, according to their several Humours, set it aside, to make way for their own novel Compositions. Mr. Stephens's new Office for the Communion led the way; Mr. Whiston publish'd his Reformation of the whole in 1713; and Mr. Collier, and Dr. Brett, who  
sick

cepting his *Arianism*, copy from him the rest of his Alterations, have publish'd their new Offices for the *Communion*, *Confirmation*, and *Visitation of the Sick*; and have rejected all, who will not bow to their Humour, in receiving them, as Schismatics from the Catholic Church. From Men of such a Spirit, we need not wonder at so scandalous a Representation of our reformed Church; but it is very unaccountable, that any, who write *Illustrations* and *Vindications* of our *Liturgy*, should be so indiscreet and over-hasty, as to repeat these Reproaches, on the Credit of such Men, and assert them in many parts of their Work, as most undoubted Truths.

BUT it is not enough, to call them Untruths, without proving them such; that would be too like the Confidence of those, whom I am censoring. I shall therefore produce some plain Proofs, that neither *Calvin*, *Bucer*, nor *Peter Martyr*, were designed to be humoured, or gratified, in these Alterations.

AND first for *John Calvin*. It is confessed by Mr. Collier himself, in his Church-History, p. 253. Vol. 2. that when *Calvin* offered his Assistance to Archbishop *Cranmer*, about the time of compiling the *Liturgy*, it was rejected. The Archbishop knew the Spirit of the Man, his Obstinatey, Self-sufficiency, and Contempt of the most primitive Antiquity; and was therefore resolved, not to let him have any Hand in the *English Reformation*. And what had he done since, to recommend himself to the Archbishop's Esteem, or to give him any Occasion, to entertain more favourable Thoughts of him? On the contrary, he had taken all Opportunities to detract from, and revile our Reformation; and was continually importuning the Duke of *Somerset*, to alter, and lay aside,

aside, every thing that disagreed with his own Passion and Prejudice. Had he been in such Esteem with the Bishops, as this Story implies, he would have had no Reason to address himself with so great Zeal to the *Protector*: And tho' his Letters might have had so much influence on the Duke, as to prevail with him to apply to the Bishops, for altering things according to *Calvin's Judgment*; (of which yet there is no evidence) it does not appear, that the Bishops shewed any more regard to his Interposition then, than when at *Calvin's Request* he interceded for their dispensing with *Hooper's* wearing the Episcopal Vestments. Nay I think, nothing can be a plainer Proof of his being wholly disregarded in this Affair, than that Epistle of his to Archbishop *Cranmer*, which Mr. *Collier* quotes, *ibid.* p. 300; and thinks, most probably to have been wrote, after the Review of the Common-Prayer; in which he speaks reproachfully of our whole Reformation, and says, *that there was so much Popery and intolerable Stuff still remaining, that the pure Worship of God was not only weakened, but in a manner stifled, and overlaid with it.* These harsh Expressions would never have fallen from his Pen, if the Liturgy had been modelled according to his Fanacy: but may very naturally be supposed to be the furious Expressions of his Resentment, on account of the Disrespect shewn him, in refusing to obey his Dictates, and comply with his unprimitive Platform. And to give a farther Proof of his great disesteem of this second Liturgy; when his Judgment concerning it was asked, by the factious Party at *Francfort*, his answer was, *That there was not in it that Purity, which was to be desired; that it contained many Relicks of the Dregs of Popery, and many tolerable Fooleries; that tho' it was canonically lawful*

lawful to begin with such beggarly Rudiments, yet it was the Duty of learned and godly Ministers, to proceede farther, and set forth something more refined from Rust and Filthiness; and that, if godly Religion had flourished in England, many things ought to have been better corrected, and many others quite taken away. This is very full and clear; and yet there is another Passage in this Letter, which seems to allude directly to his being hitherto repulsed by our Bishops: *Perhaps, says he, I speak in vain to those Men, who esteem me not so well, as to vouchsafe to admit the Counsel that comes from such an Author.* What can be the Reason of this distrust of *Calvin*, but his past Experience, how little Regard had been shewed to his Judgment, in the whole Course of the English Reformation? And when we consider, that this was spoken, with a particular Eye to the second Liturgy, we must be wilfully blind, if we cannot discern in it most plain Tokens, that he was not yet recovered from the Mortification of his not being consulted in the Review of the Common-Prayer Book.

As to *Bucer* and *Peter Martyr*, it cannot be said of them, as it has been of *Calvin*, that their Judgment was not asked in this Review: For being Men of great Learning, and of a moderate and peaceable Disposition, they had been invited over by Archbishop *Cranmer*; and had by their prudent Carriage, and Affection to our regular Constitution, which they had given a remarkable Instance of, in their Answers to *Hooper's* Scruples concerning the Episcopal Habit, so well recommended themselves to the Esteem of our Bishops, that it was thought expedient, to lay a Latin Translation of the Liturgy before them, and desire their Opinion, concerning what Explanations

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planations, or Emendations, were requisite to be made. But there is a wide Difference between asking their Advice, and adding, or omitting, according to their Humour and Fancy. If some Particulars were alter'd agreeable to their Judgment, it was, because our Bishops thought the Reasons, which they gave, for making those Alterations, conclusive and convincing: In other things, where their Reasons had less Force, they were as freely rejected. Their Arguments were allowed their due weight, but their Humour was gratified in nothing: Nay, so far were they from having such Influence over the Bishops, as to prevail with them, to reform according to their Directions, that it appears from a Letter of *Peter Martyr to Bucer*, quoted by Mr. Collier, p. 310. that they were intirely ignorant, what Alterations the Bishops intended to make, and had not Confidence enough to inquire. In this Letter, *Peter Martyr tells Bucer, that the Archbishop had acquainted him, that some Alterations were agreed on, but that he durst not presume to ask him what they were:* And then, as if he were conscious to himself, that they were not so agreeable to his Directions, as he could wish, he goes on to flatter himself with a vain Hope, *that if the Bishops did not consent to alter what was necessary, the King would do it himself, and recommend it to the next Session of Parliament.*

AND now, I think, I have fully confuted this bold and groundless Calumny; and shall only add this one Fact, in Confirmation of what has been said before, viz. that Bishop R I D L E Y, who was a Man, that was the best skill'd in the Writings of the Fathers, and the Doctrines and Usages of the primitive Church, of any of our Reformers, and who was never yet suspected of paying too great

a De-

a Deference to the Opinions of these Men, was the most forward of all the Bishops, in using this second Liturgy : For on *All Saints Day*, which was the time appointed for its taking place, he officiated by it, in the Forenoon, at St. Paul's Cathedral ; and in the Afternoon, preached at St. Paul's Cross, in Defence of the Alterations.

BUT it is farther objected by our *modern Innovators*, that the Parliament declared, the first Liturgy to have been finished by the *Aid of the Holy Ghost* : And that no such Encomium was passed on the second ; but that, on the contrary, the Scruples, which occasioned the Review, are said to have proceeded rather from *Curiosity*, than any *worthy Cause*. I must confess, I am very much surprized, to see this Objection made, by Men, who have wrote, with so much commendable Zeal, and so good Success, for the Independency of the Church on the State. Are we then, at last, to decide Controversies of Religion by Acts of Parliament, and appeal to the Statute-Book for the Essentials of *Christian Worship*? To what Purpose has so much fruitless Pains been taken, to assert the Spiritual Power of the Clergy, independent on the Civil Magistrate, if a Matter of this Importance is to be refer'd to the Authority of Lords and Commons, and the Merits of the Cause must depend on their *Lay-judgments*? And yet thus it must be, if we allow the Encomium bestowed by the Parliament on King *Edward*'s first Book, to over-balance the Judgment and Authority of its Compilers, who reviewed and altered it ; of the Governors of the Church, who established the Book so altered ; of the whole Clergy, who without Scruple officiated by it ; and of the Martyrs, who defended it by their Disputations, adorned it by their constant Use thereof during .

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during their Confinement, and at last sealed it with their Blood. This was the Book, which Archbishop *Cranmer* offered to defend against the World, and which Bishop *Ridley* so highly extolled, in his Letter to the Exiles at *Francfort*; this is the Book, which the other Martyrs hug'd at the Stake, with Marks of the greatest Esteem and Veneration, and recommended as a Legacy to their nearest Relations. To transcribe the many noble Eno-  
misms they bestowed upon it, would be too large for the present Undertaking; I shall therefore only add the Judgment of one of the most eminent of them, Dr. *Rowland Taylor*, concerning the Review of the Liturgy; who having mentioned, with what great Deliberation it was at first compiled, and how joyfully it was received, goes on thus, *Which Book was never reformed but once; and yet by that one Reformation, it was so fully perfected according to the Rules of our Christian Religion, in every behalf, that no Christian Conscience could be offended with any thing therein contained: I mean, of that Book reformed.* So far was this great Divine from thinking, that any Essential of Christian Religion was omitted in the Review, that on the contrary, he thought the Liturgy was thereby perfected in every behalf, so that there lay no just Exception against it: Nay, by adding, in the close, a Limitation of what he speaks, to the Book so reviewed, he seems to intinuate, that in the first Book there were some things, at which a good Christian's Conscience might justly be offended. And is all this to be overthrown by a Citation from an A&t of Parliament; and that too in very ambiguous Terms? For I believe, they themselves, who repeat it with such an air of Triumph, would hardly agree in the determinate Sense of the Words, or clearly explain what they mean.

An

An immediate Inspiration, and infallible Direction of the Holy Ghost, I suppose, they will scarce pretend to extend them to ; and if not, it would be of Service, to know, in what manner they understand the Holy Ghost to have assisted in the compiling of the first Book ; what Argument they can draw from the Expression so explained and limited ; and what cause there is to think, that the Holy Ghost did not assist in the same manner, at the Review.

AND here, I cannot but expostulate with these unhappy Men, in the Words of that great Ornament of our Church, Bishop *Jeremy Taylor*, in the Preface to his *Apology for authorized and set Forms of Liturgy*, accommodated to the present Occasion. “ Who shall dare to violate this Priestly Book, which so many Confessors have consigned, and so many Martyrs have hallowed with their Blood ? How shall we call them Martyrs, if we deny their Faith ? How shall we celebrate their Victory, if we dislike their Cause ? If we believe them to be crowned, why shall we deny, that they *prove lawfully* ? So that, if they, dying in Attestation of this Book, were Martyrs, why do we condemn the Book, for which they died ? If we will not call them Martyrs, it is clear, we have changed our Religion since then ; and then it should be considered, whither we are fallen. The Reformers of King *Edward's* time died for it ; in Queen *Elizabeth's* time they avowed it, under the Protection of an excellent Prince ; but in the sad interval of Queen *Mary's* Reign it suffered Persecution : And it is but an unhandsom Compliance, for Reformers to be unlike their Brethren, and to be like their Enemies, to do, as do the Papists, and only to speak

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" speak great Words against them. And it will  
" be sad to live in an Age, that should disavow  
" King Edward's and Queen Elizabeth's Religi-  
" on, and manner of worshiping God : And in  
" an Age, that shall do, as did Queen Mary's  
" Bishops, *reject and condemn* the Book of Com-  
" mon-Prayer, and the Religion contained in it."

AFTER what has been said, I hope, there is nothing wanting, fully to vindicate our Reformed Church, from the groundless and wicked Alper-  
tions, which have of late been, with so much Con-  
fidence, advanced against it : Especially, when it  
is farther considered, that after the Death of  
Queen Mary, and the Accession of her Sister Eli-  
zabeth, when the *Latin Service* was again put  
down, and the *English Liturgy* order'd to be re-  
viewed and restored ; tho' *Cecil*, and some other  
of the Courtiers were for having King Edward's  
first Book establish'd, or at least, to have some  
Particulars in it again received, as Prayers for the  
Dead, the Petition for the descent of the Holy  
Ghost on the Elements, in the Prayer for the  
Consecration of the Eucharist, and the delivering  
the Bread into the Mouth of the Communicant.  
Yet the most learned of our Divines were against  
both these Proposals, and pitched on the second  
Liturgy to be established, with some few Altera-  
tions and Corrections.

THE Persons, employed in this Review, were  
Doctor Matthew Parker, afterwards Archbishop  
of Canterbury.

Doctor William May, } two of the Original  
and } Compilers.

Doctor Richard Cox,

Doctor James Pilkington, afterwards Bishop of  
Durham.

Mr. Edmond Grindall, afterwards Bishop of London,  
+ better for the Second Book. were joined in the  
Baptism of

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London, and successively Archbishop of York and Canterbury.

Doctor *William Bill*, afterwards the Queen's Almoner, and Dean of *Westminster*.

Mr. *David Whitehead*. And,

Sir *Thomas Smith*.

ON account of Dr. *Parker's* Sickness, Dr. *Edmond Guest*, who was afterwards successively Bishop of *Rochester*, and *Sarum*, was appointed to act for him, as often as his ill State of Health constrained him to be absent.

THOSE few material Alterations, which were made in this Review, were, as follows. A Table of proper Lessons for all the Sundays in the Year was added, and that for Holy-Days completed. The Habits enjoined by the first Book of King *Edward* were restored: And the Morning and Evening Service were appointed to be said in the accustomed Place of the Church, Chapel, or Chancel; and the Chancels were to remain, as in Times past. The Petition, in the Litany, to be delivered from the Bishop of Rome, and all his detestable Enormities, was expunged; that no needless Offence might be given to those of the Romish Persuasion: And in that for the Queen, the Words, *Strengthen in the true worshiping of thee, in Righteousness and Holiness of Life*, were added. At the end of the Litany, was inserted a Prayer for the Queen, and another for the Clergy, with the Collect, which begins, O God, whose Nature and Property, &c. The second of the Collects now appointed to be used in time of Dearth and Famine, was, in this Review, omitted. In the Communion-Office, at the delivery of the Elements, the Form appointed in King *Edward's* first Book, and that which was substituted in its stead in the second Book, were now joined together;

gathered ; and the Rubric concerning the Posture of Kneeling not being intended on account of any real and essential Presence of Christ, was expunged. These were all the material Alterations in the Liturgy, during this Reign : The correcting and perfecting the Table of Lessons for Sundays and Holy-Days, was indeed, in order of Time, something later than the rest ; but I thought it would be best, to give the whole in one View.

THE Papists, not being able to find any thing in the Liturgy contrary to the Word of God, or the uncorrupted Doctrine of the purest Ages of Christianity, continued to frequent our Church, and communicate in our Prayers and Sacraments. The foreign Embassadors of that Persuasion reported daily to our public Worship ; and those ridiculous Fables and sophistical Objections, since raised, against the Ordinations of our Bishops, and the Purity of our Liturgy, were then unknown and unthought of. The Pope himself offered to confirm the *English Common-Prayer-Book*, on condition, that his Supremacy were again receiyed : But when he found, that it was impossible to gain that point, and that the *English* were resolved to act independent of his Authority, he, in a furious Zeal, excommunicated the Queen, and all who paid her any Allegiance ; upon which the Papists, after ten Years' Complaisance with the Reformation, broke out into an open Schism, and withdrew to separate Congregations.

THE Puritans were, in the mean time, assaulting the Church with equal Malice ; and having by the Countenance of the Earl of Leicester, Sir Francis Knollys, Walsingham, and other leading Men at Court, acquired considerable Strength, during the Reign of this Queen, they were in hopes, on the Accession of King James, to over-

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turn the established Church, and triumph in its Ruins. To this Purpose they presented the King with the Address, commonly known by the Name of the *Millenary Petition*, in which they made grievous Complaints against the Church-Service, and its Government and Discipline, and beg'd to be reliev'd from the intolerable Yoke. But that Prince was too wise, to be so easily imposed on, or to be prevailed with, rashly to alter the regular Constitution of our Church: And yet being willing to hear the utmost the Puritans could say, in Defence of their Non-Conformity, he gave Orders for a Conference of some select Bishops and Clergy, with the Chiefs of the dissenting Faction, at *Hampton Court*. In this Conference, the King pleaded the Church's Cause, with uncommon Learning and Judgment; and at the close, after an impartial Hearing of the strongest Arguments urged by the Puritans, declared, that if this were all they had to say, he would make them conform, or clear the Land of them.

Soon after this Conference, the Liturgy was order'd to be reviewed; some Particulars in it, especially in the Office for private Baptism, seeming liable to just Objections. In this Review, the Words, or *Remission of Sins*, were added to the Rubric before the Absolution: And at the end of the *Litanies*, were inserted several new Forms of *Thanksgiving*; the first for Rain, the second for fair Weather, the third for Plenty, the fourth for Peace and Victory, and the two last for Deliverance from the Plague. In the Office for private Baptism, all the Passages, which seemed to countenance Lay-baptism, were corrected, and the Words *lawful Minister* inserted in the Rubrics. The Title of the Office for Confirmation, was thus

thus enlarged, *The Order for Confirmation, or laying on of Hands upon Children baptized, and able to render an Account of their Faith, according to the Catechism following:* And at the end of the Catechism, were added those excellent Questions and Answers concerning the Sacraments.

In this State the Liturgy continued, without any farther Alteration, till the Restoration of King Charles the Second. At which time, the King, in order to give Satisfaction, if possible, to the dissenting Teachers, appointed a Conference between them, and some of the most eminent of our Bishops and Clergy; and authorized them, to compare the English Service-Book, with the most ancient Liturgies of the primitive and purest Ages, and to make such Alterations and Corrections therein, as should be found necessary, or expedient to restore and preserve the Unity of the Church. The Commissioners met, at the Bishop of London's Lodgings, in the Savoy: But the Conference broke off without any good Effect, through the Perverseness and contentious Humor of the Dissenters, who not only revived all the old Objections against the Liturgy, but wracked their Brains, to invent new Cavils, and multiply trifling Exceptions against it. Nay, Mr. Baxter, in particular, had the Assurance, to draw up some Forms of his own, and calling them *The Reformed Liturgy*, to offer them to be established instead of the Book of Common-Prayer; and had the Approbation of most of his Brethren for so doing.

Soon after this Conference, the Liturgy was reviewed in Convocation, received several considerable Improvements, and was brought to that Perfection, and finished Beauty, in which it now stands. The material Alterations are in some measure

measure accounted for, in the Notes, which are occasionally inserted, on Bishop Sparrow's *Rationale*. Those, which remain, are as follows,

THE Rubric at the beginning of Evening Prayer, being, *The Priest shall say, Our Father, &c.* without any Direction to use the Sentences, Exhortation, Confession, or Absolution, was thought dark and ambiguous; and therefore they were printed at length, in the beginning of the Evening Service, as well as that for the Morning. The *Gloria Patri* was ordered to be used, after every Partition of the hundred and nineteenth Psalm; for which there was before no express Provision. The Occasional Collects were divided from the Litany, the Collect to be used in time of Dearth and Famine, which was struck out in Queen Elizabeth's Review, was restored; and the Collects for Ember-Week, the Parliament, all sorts and Conditions of Men, and the general Thanksgiving, were now first inserted. There was a proper Collect appointed for *Easter-Eve*, a Collect, Epistle, and Gospel, for the sixth Sunday after *Epiphany*, and an Epistle for the Feast of the *Purification*. The Collect for the third Sunday in Advent was entirely new, and considerable Improvements were made in several others, particularly that for the Festival of St. Stephen. In the beginning of the Hymn, to be used on *Easter-day*, instead of *Venite exultemus*, the first Portion, *Christ our Passover, &c.* was added, as also the *Gloria Patri*, at the end.

THE Epistles and Gospels were all taken out of the new Translation, there being several material and just Objections, against divers Passages of the old Version. The Rubric before the Prayer for *Christ's Church*, requiring the Priest then to place the Bread and Wine on the holy

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holy Table, was now added; as also the Word *Oblations* in the Parenthesis towards the beginning of that Prayer, and the Clause at the end, in which we bless God's Name for all his Servants departed this Life in his Faith and Fear. The Directions to the Priest in the Margin of the Consecration-Prayer, to take the Bread, and break it, and to take, and lay his Hand on the Chalice, &c. were now inserted; as likewise the Rubric concerning the Manner of consecrating more Bread and Wine, when the first Provision is spent, before all have communicated. The Declaration concerning the Intent of the Church, in requiring the Communion to be received kneeling, which was first inserted in King *Edward* second's Liturgy, and was expunged in the next Review under Queen *Elizabeth*, was now restored, to put a stop to the unreasonable Clamours of the Dissenters; with this only Variation, that the Words *real and essential Presence* were changed into *corporal Presence*.

THE Sign of the Cross was enjoyned at private Baptism, as well as public: and because the great growth of *Anabaptism*, in the late accursed Rebellion, had made it necessary, an Office was compiled for the Baptism of those of riper Years. At the end of the Office for the Visitation of the Sick, were added, the Prayer for a sick Child; that which is to be used, when there appears small hopes of recovery; the commendatory Prayer, for a Person at the point of Departure; and the Prayer for those, who are troubled in Mind or Conscience: And in the second Collect of that Office, the Clause, relating to the miraculous Cures in the Gospel, was altered, as not so proper to be drawn into an ordinary Precedent.

THE

THE Rubric, which directs the Funeral-Ser-  
vice not to be used, for the Unbaptized, Excom-  
municate, or Self-murtherers, was now first in-  
serted; as also the proper Psalms in that Office,  
and the Forms of Prayer to be used at Sea. The  
Offices of Ordination were in many places re-  
markably improved; particularly in the Form  
of Words used at the Imposition of Hands in the  
Ordination of a Priest, and Consecration of a Bi-  
shop, which being too general, had been perverted  
by the Dissenters, to prove those two Offices the  
same. And to the whole Liturgy was prefixed an  
excellent Preface, drawn up chiefly by Bishop  
*Sanderson*, in Justification of the Alterations made  
in this Review.

HAVING finished the History of the several  
Reviews of our excellent Liturgy, I shall close  
the whole with a brief Character thereof, collect-  
ed from the admirable Preface of Bishop *Taylor*  
above-quoted.

"THE Liturgy of the Church of *England*,"  
says that worthy Prelate, " hath Advantages so  
many, and so considerable, as not only to raise  
it self above the Devotions of other Church-  
es, but to indear the Affections of good Peo-  
ple, to be in love with Liturgies in general.  
" To the Churches of the *Roman Communion*,  
" we can say, that ours is reformed; to the reform-  
ed Churches we can say, that it is orderly and de-  
cent. For we were freed from the Impositions,  
" and lasting Errors, of a tyrannical Spirit, and  
" yet from the Extravagancies of a popular  
Spirit too. Our Reformation was done  
" without Tumult, and yet we saw it necessary  
" to reform: We were zealous to cast away the  
" old Errors, but our Zeal was balanced with  
" Consideration, and the Results of Authority:  
" Not

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“ Not like Women or Children, when they are  
“ affrighted with fire in their Cloaths; we shook  
“ off the Coal indeed, but not our Garments,  
“ lest we should have exposed our Church to that  
“ Nakedness, which the excellent Men of our  
“ Sister Churches complained to be among them-  
“ selves. And indeed it is no small Advantage to  
“ our Liturgy, that it was the Offspring of all  
“ that Authority, which was to prescribe in Mat-  
“ ters of Religion. The King and the Priest,  
“ which are the *Antistites religionis*, and the Pre-  
“ servers of both the Tables, joined in this Work;  
“ and the People, as represented in Parliament,  
“ were advised withal, in authorizing the Form,  
“ after much Deliberation. So that it was not  
“ only reasonable, and sacred, but free both from  
“ the Indiscretion, and, which is very confide-  
“ rable, even from the Scandal, of Popularity.  
“ That only, in which the Church of *Rome* had  
“ prevaricated against the Word of God, or in-  
“ novated against Apostolic Tradition, was par-  
“ ed away! Great part of it consisted of the  
“ very Words of Scripture, as the Psalms, Les-  
“ sons, Hymns, Epistles, and Gospels; and the  
“ rest was in every particular made agreeable to  
“ it, and drawn from the Liturgies of the an-  
“ tient Church. The Rubrics of it were wrote  
“ in the Blood of some of the Compilers, Men  
“ famous in their Generations; whose Reputati-  
“ on and Glory of Martyrdom, hath made it  
“ immodest for the best of Men now, to com-  
“ pare themselves with them. And its Compo-  
“ sure is so admirable, that the most industrious  
“ Wits of its Enemies can scarce find out an  
“ Objection, of value enough to make a Doubt,  
“ or scarce a Sceptre, in a serious Spirit. There  
“ is no part of Religion, but is in the Offices  
“ of

“ of the Church of *England*: For, if the Soul  
“ desires to be humbled, she hath provided Forms  
“ of Confession to God, before his Church; if  
“ she will rejoice and give God thanks for par-  
“ ticular Blessings, there are Forms of Thank-  
“ giving, for all the solemn Occasions, which  
“ could be foreseen, and for which Provisi-  
“ on could by public Order be made. If she  
“ will commend to God the public and private  
“ Necessities of the Church and single Persons,  
“ the whole Body of Collects and Devotions  
“ supplies that abundantly; and if her Devotion  
“ be high and pregnant, and prepared to Ferven-  
“ cy and Importunity of Congress with God,  
“ the Litany is an admirable Pattern of Devotion,  
“ full of Circumstances proportionable to a quick  
“ and earnest Spirit. There are also in the Offi-  
“ ces Forms of solemn Absolution and Benedic-  
“ tion; and, if they be not highly considerable,  
“ there is nothing sacred in the evangelical Mini-  
“ stry, but the Altars themselves are made of unhal-  
“ lowed Turf. When the Revolution of the Anni-  
“ versary calls on us, to perform our Duty of spe-  
“ cial Meditation on, and Thankfulness to God  
“ for, the glorious Benefits of Christ’s Incarna-  
“ tion, Nativity, Passion, Resurrection, and Ascen-  
“ sion, &c, then we have the Offices of *Christmas*,  
“ the *Annunciation*, *Good-Friday*, *Easten*, and *Asscen-  
“ sion*, &c. and the Offices are so ordered, that if  
“ they be sum’d up, they will make an excellent  
“ Creed, and the very Design of the Day teach-  
“ es the meaning of an Article. The Life and  
“ Death of the Saints, which are very precious  
“ in the Eyes of God, are so remembred, that  
“ by giving thanks and praise God may be Ho-  
“ noured, the Church instructed by the Propo-  
“ sition of their Examples, and we give Testi-  
“ mony to “

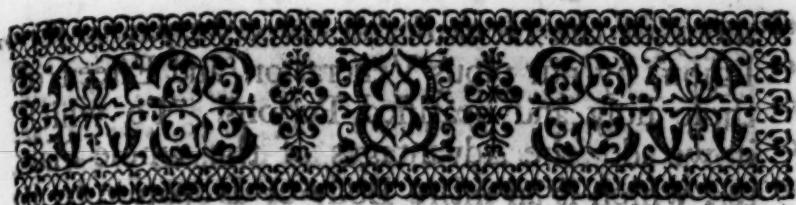
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" mony of the Honour and Love we pay to Religion, by our pious Veneration and Esteem of those holy and beatified Persons, To which if we add the Advantages of the whole Psalter, which is an intire Body of Devotion by it self, and hath in it Forms to exercise all Graces, by way of internal Act and spiritual Intention; there is not any ghostly Advantage, which the most religious can either need, or fancy, but what the ENGLISH LITURGY, in its intire Constitution, will furnish us withall.

**F I N I S.**



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